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REPORT

ON

ENGLISH PAPERS EXAMINED IN THE SECRETARIAT, FORT ST. GEORGE,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the week ending 7th September 1929.

District Magistrates are requested to send to the Chief Secretary to Government, Public Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS.

I.—Foreign and Dominion Politics.

The Ali brothers and the South African Government.

Swarajya, Madras, 30th Aug. 1929.

1. *Swarajya* has the following in its *Notes and Comments* :—"The South African Government has imposed a number of vexatious restrictions on the Ali Brothers as the price of being allowed to visit the Union. Moulana Shaukat Ali, already on his way to South Africa, should not, it is stipulated, proceed further than Durban until joined by Moulana Mahomed Ali. The Brothers are in addition called upon to limit their visit only to such of the places as are approved by the Government, to furnish a security of £25, to eschew politics and confine their activities to the purely religious sphere, and finish their tour within three weeks. Rather than agree to these outrageous conditions, Moulana Mahomed Ali, who was to have sailed on Wednesday, has abandoned the journey altogether. The curious thing about this business is the share taken by the Government of India which has readily converted itself into a kind of post office at the service of the South African Government. One would have expected from the Government of India which is never tired of advertizing its concern for an honourable settlement of the South African Indian problem, a little more of disinclination to accept tamely this truculent treatment by the Union Government of one of the most prominent public men in India who has been besides an ex-President of the National Congress. An omission of this kind cannot but have a serious reaction on the capacity of the Government of India to protect the interests of its nationals abroad to any effective degree."

II.—Home Administration.

(c) *Jails.*

The hunger-strike ends.

Hindu, Madras, 3rd Sep. 1929.

2. The *Hindu* writes :—"The Lahore hunger-strike has at long last come to an end, thanks to the successful mediation of the Jail Committee. The strikers have, we are told, gained practically all that they were bent upon securing, but at the cost of immense bodily suffering which no civilized Government should have looked upon for so long with indifference. . . It is not clear what are the precise improvements in the status and treatment of political prisoners which the Committee have been able to secure and whether they will as a matter of course be extended to all provinces. The demands of the strikers were modest enough. They asked that they should be given food fit for human consumption, that they should be allowed books and newspapers (the latter at least of the pro-Government variety) that they should not be given work to which they had not been accustomed and that they should not be segregated from one another. Political prisoners are not common felons; as Pandit Motilal has rightly pointed out, they ought to be on the same footing as prisoners of war; and no civilized Government at war with another would do less for its captives than what the Lahore prisoners have fought for and have apparently gained. If their martyrdom succeeds in alleviating permanently the sad lot of their fellow-sufferers throughout the country, it will not have been in vain."

(f) *Land Revenue and Settlement.*

Land Revenue policy of Government.

Swarajya, Madras, 31st Aug. 1929.

3. Commenting on the address delivered by Mr. Vallabhbhai Patel at the Tamil Nadu Conference *Swarajya* writes :—" . . . The Land Revenue policy of the Government comes in for a great deal of criticism at Mr. Patel's hands. The present Land Revenue policy of the Government is, he states, no better than a policy of grab, and the instances he cites fully prove the accusation to the hilt. In the face of the picture of the hard realities of our Land Revenue administration presented by Mr. Vallabhai, few persons with any stake in land in this presidency can afford to remain oblivious any longer to the imperative urgency of giving immediate battle without quarter to the system of taxation in vogue. The worst about this system is the lack of any intelligible or uniform principle in the

levy of assessments. In one place, the assessment is computed on net profits; in another on rentals; in a third, on the alleged rise in the price of land; and here and there we even find attempts made to utilize the increased cost of living as evidence of the taxable prosperity of the people. Mr. Patel has summed the oppressive enormity of the Government's Land Revenue policy in one tragic illustration; if the people abstain from liquor, it is taken as a presumption for increased prosperity waiting to be properly taxed; but if, on the other hand, there is an increase in the consumption of liquor, it is taken as evidence of the increased capacity of the people to spend more money on liquor, and used forthwith as an excuse for enhancing the rate of the taxes. Either way, the greed of the Government encompasses the lot of the tax-payer in an inexorable circle from which there is no escaping whether prices rise or fall, whether rentals are high or low, and whether he drinks or abstains. It is only long habituation to the evil which has deadened the heart and mind of the leaders of our public life to the intolerable quality of the Government's Land Revenue policy. If only they could lift themselves up a little from the devitalizing influence exerted by prolonged subjection to injustice, we have no doubt there would be not one among them but would exclaim, with Sjt. Vallabhbhai, 'I pine for the day when it may be possible to organize the whole of the peasantry of Bombay and Madras to rise up in a peaceful but effective revolt to mend or end this system'. . . ."

SWARAJYA,
Madras,
2nd Sep. 1929.

Land League for Madras.

4. Referring to the resolution passed at the Conference of Tanjore mirasidars to form a Land League in Madras *Swarajya* writes:—". . . The resolution is an epoch-making one. It is a kind of portent of an altogether fresh method of seeking redress from injustice to be applied henceforth by the overtaxed cultivators of this presidency in their fight with the Government for considerate standards of taxation. And not in the matter of taxation only, but also, perhaps, in every conceivable sphere of the Government affecting the public welfare. At the present moment the inter-dependence between finance and administration has involved the people in a vicious circle of official reactionarism and economic hardship. . . . Though the crushing weight of this land revenue on the poverty-stricken masses, cries out for relief and succour, there seems to be at the back of official policy, a settled and clear-cut notion that the Government cannot go on if it reduces the taxes. This chronic and fearful financial stringency is intimately connected with the spirit of exploitation actuating the present rulers. The expensiveness of the Governmental machinery itself is ruinous and leaves little margin for public benefit, and what is infinitely worse, the entire output of power belonging to this machinery is ranged ruthlessly against every attempt made by the leaders of the people from time to time to bring about a more economic and reasonable ordering of the administration. It is thus the case of a battle between the selfishness of the rulers and the legitimate demands for betterment on the part of the people. The formation of the Land League is an epitome of the abandonment of the time-honoured methods of prayer and agitation and their substitution by a programme of organization for direct resistance to wrong, on the part of the largest and most important section of the population. The League is hence a symbol of mass self-help. Its power is embodied in the record of Bardoli. As an asset for compelling refractory officialdom to bend the knee to popular demands, its power is incalculable. We welcome the emergence of the Land League at Vedaranyam under the auspicious inspiration of Sirdar Vallabhbhai Patel, as the most promising of the auguries for popular upliftment that have appeared of late on the horizon of events."

(*k*) *General.*

JANMABHUMI,
Masulipatam,
22nd Aug. 1929.

The Indian representation in the British Parliament.

5. *Janmabhumi* remarks:—" . . . . It would have thought that in the 20th century there would emerge a politician worth the name that would seriously put forward the proposition of Parliamentary representation for India in the House of Commons. Times there were certainly when people earnestly and sincerely felt that the country's interests would be and could only be safeguarded in the British Parliament and that should be achieved only by sending a contingent of representatives from India to England. The analogy was apparently based in those days upon Ireland's representation in the House of Commons. But the ideal of *swaraj* when once it was unfolded even so early as in the year 1906 knocked out

these old antiquated ideas from the minds of men and opened out before their vision a new vista altogether. *Swaraj* they realized was to be achieved in India and not to be granted by anybody to India. *Swaraj* was to be a growth from within and not an accretion from without. Good Government might be advanced by the presence of the Indian representatives in Parliament but self-government would not be realized by the voice or vote of these men in a distant representative House. What should these people do at Westminister? Could they out-vote the six hundred members of Parliament already in existence? Could they at least make their voice felt or exercise the least little influence over the deliberations of that Assembly? On the other hand the presence of Indian representatives as representatives of India in the House of Commons is the perpetuation of the long existing slavery and to make it a settled fact."

JANMABHUMI, Masulipatam, 22nd Aug. 1929.

Boycott of foreign cloth.

6. *Janmabhumi* has the following:—" . . . We in India who are engaged in the boycott of foreign cloth are virtually engaged in the boycott of British cloth for whatever impression the boycott of cloth exported from other countries than Britain may make upon their trade returns that impression is not felt or made to be felt in this country for obvious reasons. Germany may have suffered a set back, Japan's exports may have suffered likewise, Italian cloth in India may have gone down but there is no means by which these countries can make the loss felt by us. It is not so with Britain. The moment the British merchants and manufacturers lose in regard to their exports to India that very moment they raise a clamour. The Ministry is approached, deputations of Lancashire mills are formed and proposals are made for this step or for that step in order to ameliorate the conditions of the mills in England. Only the other day, the Premier was to meet Mr. Wilson, the President of the Associated Chamber of the mills in Lancashire. His wail seems to be not anything relating to the internal condition of wages and workers of the Lancashire mills but the apprehension that in India it is proposed to raise the import duties on cloth by another 12 per cent. Already the percentage is 11 ad valorem. If in addition a 12 per cent should be imposed upon the cloth brought into this country it is sure to serve a pick-one-up to the Indian mills, and this is what upsets the Lancashire people. They cannot bear to see that even a suggestion should have been made by the mill-owners in India about that duties in order to protect the industries of India. It is thus that administration and exploitation go together and political power is used in order to keep down the out-put of Indian cloth in India."

JANMABHUMI, Masulipatam, 22nd Aug. 1929.

Communism.

7. *Janmabhumi* has the following:—" . . . At this stage, we are confronted with a new party in Indian politics. This is the Communist party. It not only aims at the subversion of the existing Government but also at the subversion of the existing order of society. What it wants is not merely the substitution of the Indian rule in place of the English rule but the acceptance of a number of tenets based upon Socialism which are destructive of ideas of profit and property and are based upon the doctrine, not merely of equality of opportunities but equality of rights and possessions. When there were only Moderates and Nationalists it was the Nationalists that came under the frowns of Government. When there were Moderates. and Home Rulers, it was the Home Rulers that were marked out for repression. When there were Moderates, Home Rulers and Non-co-operators it was the Non-co-operators that were harassed in thousands. When finally the whole country has become a body of non-violent non-co-operators and when on the top of it the communists have come into existence on the one side and the violent non-co-operators on the other, it is these two latter that are made the butt of bureaucratic ire. It is thus that we see the Meerut and the Lahore conspiracy cases going on at the present moment. . . We have lived to see the growth of movements more extreme than those by which we had sworn and we do swear but we do not regret that we have not joined those movements because there is a wide chasm between the principles on which the respective movements are based. These principles are not merely political in their nature but essentially ethical and therefore do not admit of a compromise of any kind. But human patience has always a limit and the day may even come when men who have made themselves the slaves of these eternal principles of truth and non-violence may change their loyalties and if ever such a day would come the responsibility for it would lie upon the Government and not on the people."

MADRAS MAIL, Madras, 31st Aug. 1929.

Brahman-non-Brahman controversy.

8. Referring to the address delivered by Mr. Vallabhai Patel at the Tamil Nadu Conference the *Madras Mail* makes the following remarks on the subject :—". . . If the acute dissensions to which Mr. Vallabhai Patel alluded are to disappear their disappearance will not be hastened by scornful reference to the loaves and fishes of office, by deprecatory allusions to the greed for place. They will disappear in the measure that equality of opportunity is assured to all, as the spread of education evens out the chances of the competing communities."

HINDU, Madras, 2nd Sep. 1929.

The Tamil Nadu Provincial Conference at Vedaranniyam.

9. The *Hindu* observes :—". . . There was naturally a prolonged discussion, both in the Subjects Committee and in the open Conference, on Mr. Muthuranga Mudaliyar's resolution 'recommending to the Lahore Congress to amend the creed of the Congress defining the word '*Swarajya*' to mean 'complete national Independence' in case the All-Parties Constitution is not accepted in his entirety by the British Parliament before the coming session of the Congress.' That the Subjects Committee passed the resolution for discussion at the Conference is proof of the existence of an influential section of Congressmen who are keen on making the change. In the open Conference, however, the resolution was defeated by a large majority of 1 5 against 67—a fact the significance of which it is impossible to exaggerate or minimise. The case against the passing of such a resolution was admirably summed up by Mr. Vallabhai. The question at issue before the country *now* is *not* the comparative merits of Independence and Dominion Status as the goal or of Independence as a creed or pledge for Congressmen. The Calcutta Congress has laid down what the attitude of Congressmen should be in regard to this matter ; and for Congressmen now, in disregard of the Calcutta mandate, to indulge in never-ending learned arguments for and against Independence is, it seems to us, a waste of valuable time and energy. The time which Congressmen now spend on such disputations might well be utilized in carrying out the work of the organization of Congress Committees and in the active prosecution of constructive work in our villages which for years have been awaiting their active intervention. This work of organization and upliftment of the villages by itself would demand all the energy of the thoughtful and patriotic citizen and constitute an active preparation for the securing of the national demand. We have to eradicate not a few evils, economic and social, that now obtain in our villages. Simultaneously, positive action has also to be taken for securing the economic improvement of the villages and encouraging the growth of healthy industrial pursuits. The vote of the Conference on Mr. Muthuranga Mudaliyar's resolution is a vote in favour of the carrying on of the practical work of the moment and not one aiming at disparaging any particular goal or creed. The other resolutions passed by the Conference only emphasise the truth of this statement. One of these is a call to encourage khaddar, on the virtues of which Mr. C. Rajagopalachariar made an appealing address on the opening day of the Conference ; while two among the others respectively appeal to the people 'to remove the disabilities of the 'so-called untouchable' communities and help them in their endeavour to take an equal place with all other communities' and 'to further strengthen the agitation against the drink traffic and bring about the fulfilment of the Congress programme in respect of total prohibition.' We hope the Government will take note of the resolutions of the Conference in regard to their campaign of repression and their land revenue policy. It is the duty of the Congress to see that injustice to the people in whatever form is speedily and completely removed. The resolutions passed at Vedaranniyam mark the determination of the Congress organizations in the country to follow the Congress as well as seek its support in the struggle of the people for what is undoubtedly their birthright."

SWARAJYA, Madras, 2nd Sep. 1929.

Swarajya comments :—". . . Irrespective of the respective records of the provinces in the matter of the constructive programme, the Congress stands committed to Independence from 1st January next. There can be no going back on that. The contention over Mr. Muthuranga Mudaliyar's resolution hence resolves itself into the rather unnecessary question as to whether the commitment should be left to be deduced by implication or expressed frankly in words. We wish this academic problem had not absorbed so much of the time and energy of the Vedaranniam Conference and excited so much of controversy as it did."

10. The *Hindu* criticises as follows:—" . . . The Government have come to the conclusion that there should be full provincial autonomy, but this concession is at once discounted by the riders attached to the main proposition. They are obsessed by the notion that 'effective safeguards' are necessary, particularly in regard to the administration of Law and Order and Land Revenue—and so they discuss three alternatives. The first, which would vest plenary powers of certifying and vetoing in the Governor, is dismissed on the perfectly sensible ground that 'it would be inadvisable to place such large powers in the hands of one individual.' But in the same breath, they go on to say that, even if one of the other two alternatives is to be employed, it would still be necessary to retain in the hands of the Governor certain emergency powers with regard to finance, legislation and safeguarding the rights of the existing members of the All-India services; but these would be large and important enough to rob autonomy of much of its value. Another form of safeguard favoured by some members of the Government is the formation of a Governor's Council, consisting of two Europeans and two Indians and nominated by the Governor, which will take Law and Order and Land Revenue under its wing, and act as an Upper Chamber with full powers of revision as regards other subjects. A partially elected Upper Chamber (more or less on the lines of the Council of State but with power to say the last word on Law and Order and Land Revenue), which is the third alternative proposed as an 'effective safeguard,' is bad enough. But, a Governor's Council, so constituted and with such powers, would make the position much worse than it now is; for it will be but another Executive Council with much less work and responsibility but vastly greater powers of mischief. How little the Bombay Government are imbued with the democratic ideal will be seen from their suggestion (from which one Member and one Minister, we are glad to note, dissent) that there should be no lowering of the franchise. They point out that there has been no such change in the educational and economic condition of the people as to make this reform necessary or desirable. But this, taken in conjunction with their other admissions that the system of Government has worked more or less satisfactorily and that the undoubted stagnation in the educational and developmental fields is largely due to the Meston award, shows that so long as the Government is not placed on a thoroughly democratic basis these evils will persist. To the Bombay Government's contention that 'the franchise for the Legislature cannot be well lower than that now obtaining in local bodies, the obvious retort is that the latter should and could with advantage be considerably lowered. The most satisfactory feature of the Bombay memorandum is its sane appraisal of the communal problem. . . Equally interesting are their financial proposals which hinge on the doctrines that the provinces should get 'a substantial share from the taxation of industry and commerce within their borders' and that 'any gain which any of the provinces propose to have by the new settlement must be at the cost of the Government of India.' Both are at first sight attractive propositions; but when one finds that their acceptance might result, on the one hand, in Bombay gaining 137 lakhs out of the net half of the income-tax proceeds of the country which it proposes to divide up among the provinces, whereas Madras will get only 42 lakhs or less than a third of it, and that they go, on the other hand, with an invitation to the Government of India, not to cut their coat according to their cloth, but to impose new taxes or to depend Micawber-like on the natural expansion of the sources of revenue that would still be left to them, in order to make up their deficit, one is compelled to think that Bombay's scheme may be good for Bombay but certainly not so good for others."

The Bombay Government memorandum to the Simon Commission.

HINDU, Madras, 5th Sep. 1929.

III.—LEGISLATION.

11. The *Hindu* observes:—" The statement made by President Patel in the Assembly in respect of the controversy that had arisen between himself and His Excellency Lord Irwin over the Viceroy's address in April last will, we have no doubt, be welcomed as a satisfactory solution of a delicate situation. It will be welcomed equally as a vindication of the authority and independence of the

Controversy relating to the Assembly Rules.

HINDU, Madras, 2nd Sep, 1929.

Legislative Assembly and of its President in regard to all matters on which they have the right to regulate their procedure and business. President Patel's letter to the Viceroy on the subject was a strong expression of justifiable protest against the implications of the Viceroy's speech and we are therefore glad that His Excellency Lord Irwin took the earliest opportunity of declaring that he had no intention whatever of making or suggesting any such inference by the language thereof. He admitted it was inevitable in the circumstances that it should be construed by the Assembly and its President as an unprecedented encroachment on the part of the head of the Government on the status and authority of the Chair within the House. In so far therefore as the authority or the opportunity to criticise or question the rulings of the Chair in the House itself on the part of the Viceroy is concerned, the matter may be considered settled by the assurance now conveyed by the Viceroy that no such right or opportunity is claimed or will be exercised in future . . ."

DAILY NEWS, Madras, 3rd Sep. 1929.

The *Daily News* remarks :—" . . . The happy termination of this portentious controversy is undoubtedly due to the adamantine stuff of which President Patel is made. A more pliant and docile person would either have succumbed to the seductive influence of the bureaucracy or would have quailed before the task and vanished into oblivion."

JUSTICE, Madras, 3rd Sep. 1929.

Justice comments :—" . . . Mr. Patel concedes, in the letter to His Excellency the Viceroy, that he is not concerned with any amendments to the rules that may hereafter be introduced under section 72 of the Government of India Act and that such a possibility does not enter into the merits of the controversy at all. That ought to convince those who have been trying to make political capital out of the new rules introduced by the Secretary of State and the Viceroy that they are utterly mistaken in their endeavours. We hope also that the Hon. Mr. Patel himself, to the extent that is possible for him from the Chair, will not give any countenance to such spurious agitation but will accept it in the spirit in which it has been enacted. We must conclude by stating quite candidly that by the publication of these letters, His Excellency the Viceroy has easily come the victor in the controversy."

HINDU, Madras, 4th Sep. 1929.

Power and privileges of the Assembly.

12. The *Hindu* writes :—"The result of the debate on Mr. Yusuf Imam's resolution on Legislative Rules, as amended by Mr. S. C. Mitra's motion yesterday in the Assembly may, on the whole, be considered to be satisfactory. It is needless on the present occasion to treat the result as a personal triumph for Mr. Patel or for the Assembly as against Lord Irwin or the Government of India. That President Patel has maintained the highest traditions of the Chair and safeguarded to the extent that was possible in the circumstances the liberties and rights of the Assembly and of its Speaker with firmness, courage and patriotism, goes without saying. So far as the non-officials are concerned, much remains to be accomplished. As Mr. Patel put it, 'what the Assembly wanted was not merely the power to discuss rules but the right to make and unmake rules' both 'for regulating the course of business' in the Assembly as well as 'the conduct of business and procedure' therein. There can be no doubt that the Government of India Act intended to make a distinction between the two by conferring the former right on the Government and by conferring the rest of the powers of regulation on the Assembly itself, only providing, in the case of a conflict, that the rules made by the Executive—for the purpose specified—could not be superseded by the Standing Orders made by the Legislature. The Government have from the outset proceeded to interpret the proviso as conferring upon them the authority to make and unmake Standing Orders by amendments of the Rules themselves. . . That the Executive in India should desire to control the Legislature—not merely through its power of shaping the composition and character of the House itself by nominations and manoeuvres of the different groups, not merely by express restraints imposed on the Assembly and by rights reserved to the Executive by veto as well as by affirmative legislation and taking of supplies—but also by rules for stifling reasonable debate, is perhaps natural. Therefore, until the root of the evil is got at and the responsibility of the Executive to the Legislature is made real and effective, these conflicts

will continue. As it is, it can only be a matter for thankfulness that the President of the Assembly, in so far as in him lies, has not permitted any encroachment upon such powers and liberties as the Assembly now possesses in respect of legislation and administration. . . In the next place, the attempt to present the ruling of the President on the Public Safety Bill in the odious light in which it was presented by the Government of India—which Lord Irwin was unfortunately and wrongly advised to endorse—has signally failed. Moreover, in the light of the discussion on the amended resolution of Mr. Mitra as to the inherent powers of the President, the ridiculous position in which the Government placed themselves not only by denying the President the power to prevent the abuse of the procedure of the House but also by making a futile attempt affirmatively to control the President's powers by a new rule, was exposed by Mr. Patel in very clear terms. . . We hope that the Government of India will follow the example of Lord Irwin and will refuse to be deterred, by any sense of false prestige, from withdrawing the new Rule 17-A by which they hope to overcome similar constitutional crises in the future. Such crises can be effectively provided for, not by promulgating restrictive rules, but by shaping their measures so as to conform to the popular will as manifested by its representatives."

Justice remarks:—"We have read the report of the proceedings of the Assembly, relating to the withdrawal of the resolution of Mr. S. C. Mitra criticising the conduct of His Excellency the Viceroy in framing certain Legislative Assembly Rules, with very mixed feelings indeed. . . We are not in a position to congratulate the President of the Assembly nor the Government for exactly a different reason altogether. It seems an utter pity that a great deal of demoralisation seems to prevail in the relation of the Government members to the Speaker of the House. While we feel that the President of the Assembly should be free from the dictates of the Government and should be helped in fearlessly discharging his duties, in upholding his own dignity and that of the House, we are equally certain that anything like an overbearing conduct on the part of the Chair ought to be avoided, and that it is as much the duty of the Government, as of the members of the House, to prevent the setting up of an autocracy in the Chair. We have no reason to believe that Mr. Patel is attempting to be an autocrat or is in any way overbearing in his conduct in the Chair. But we are bound to confess that the attitude of the Government members and of some non-official members is calculated to make any occupant of the Chair autocratic and overbearing. The repeated defeats and disasters which have overtaken the members of the Treasury Bench in their conflicts with the Chair, appear to have so seriously dispirited them that there is little of that dignified fight for their position which one should expect from the Treasury Bench. It is possible that an inadequate knowledge of Parliamentary customs, usages and rules is handicapping them seriously in coming to grips with one who has an easy mastery over such rules. The result, however, is disastrous to the future development of sound and healthy constitutional practices. Nor is the ready and willing concession often made by a member on the non-official side calculated to further the dignity of the House or promote the rights and independence of private members. It may be that at the time the occupant of the Chair is eminently popular with non-officials and that it is sweet to be under the domain of so beneficent an autocracy. But it is the height of unwisdom not to be prepared for a rainy day and not to realize that the powers now so willingly conceded to the Chair may react as a boomerang at other times and in other hands. . ." JUSTICE, Madras, 5th Sep. 1929.

VERNACULAR PAPERS.

I.—Foreign and Dominion Politics.

Congress, Sitanagaram, 2nd July 1929.

Mr. Saklatwala's defeat in the elections.

1. The *Congress* writes :—The defeat of Mr. Saklatwala in the recent elections to the Parliament will be felt not only by Indians but by all lovers of independence. He is reputed for straightforwardness and fearlessness. The intrigues made by the Liberal, the Conservative and Labour parties to defeat Mr. Saklatwala are a strong proof of the hatred of the Westerners for Indians. Mr. Arther Field has given all these particulars in the *Bombay Chronicle*. These three parties had combined in these elections and taken a vow to see that Indians are not returned to the Parliament. They considered it their primary duty to defeat Mr. Saklatwala, an out-and-out communist. The Labour party carried on propaganda to the effect that whether or not the people voted for their candidate, they should not at all vote for Mr. Saklatwala, an Indian. They made many false statements about him. Wealthy labour leaders who belonged to the Labour party in name only carried on the mean propaganda that Mr. Saklatwala lived in a palatial building and that there were springs in his house constructed of marble stones. In fact though Mr. Saklatwala belongs to a respectable family, he lives in an ordinary dwelling. It is said that he himself has constructed springs during his leisure hours with broken pieces of marble. For this simple thing such a wicked propaganda has been carried on against him. It is certain that the English race has restored to such an artifice, unable to bear the sight of an Indian in the Parliament.

Congress, Sitanagaram, 13th Aug. 1929.

Egypt.

2. The *Congress* writes :—After all Egypt which utilized all her energies for the sake of independence has been able to bring round the British Government . . . She will hereafter be recognized as an independent country in every respect . . . As a result of the spirit of determination and self-sacrifice of her people, Egypt has been able to bring the British Government to their knees. Unless India, too, exhibits the same perseverance as Egypt, it is idle to say that the Labour Government or any other Government will yield. The example of Egypt certainly deserves to be emulated by Indians. The British Parliament will consider the question of India only that day when Indians, like Egyptians, boycott British Commissions, have nothing to do with the system of British Government and are prepared if need be to sacrifice their all. Until then, any number of Nehru Reports is bound to be consigned to the waste-paper-basket.

Swabhimani, Cannanore, 23rd Aug. 1929

Indians in East Africa.

3. Adverting to the arrival of the deputation of Indians of East Africa, the *Swabhimani* remarks that it was largely due to Indians that Kenya, Uganda, Tanganyika, Zanzibar were made fit for human habitation. . . But what is the state of Indians who are British subjects living in those parts? It is like some sort of *mletcha* untouchables that the 'white Brahmans' treat them. They have no equal power of vote. In important towns they can live only in allotted places. They cannot acquire property or build houses in rich and healthy localities. . . They were subsequently allowed to build bungalows in such places but not to live in them except as servants of English planters! It is because the Government of India is a lifeless puppet that can only dance to the tune of the British Parliament, that it shuts its eyes on these outrages which are so derogatory to Indians. If it were to some independent people that the British were bold enough to offer such insults they would have asked for explanation with eighteen-inch guns. 'Oh ? If India were free ?' is the thought that flashes through our minds now. Yes, only complete independence can give us safety from such insults.

Swadesamitran, Madras, 30th Aug. 1929.

The Reparations Conference.

4. Expressing its satisfaction at the question of indemnity, which has been troubling the mind of the European Powers for the last ten years and affecting to a large extent the economic progress of Europe, having been decided in a way at this Conference, the *Swadesamitran* observes :—As all the Great Powers concerned have now come to a

conclusion, an intricate problem that arose from the Peace Treaty has been solved and, with this, the misery of Germany has also come to an end in a way. The portion available to England of the indemnity that was being paid by Germany according to the scheme of Dawes was reduced by 480 lakhs according to the scheme of Young. England had already taken up a greater portion of the burden of the allies on account of the debt due to America. So, Mr. Snowden strictly refused to agree to England losing again, while France, Italy and other countries gained a profit even in regard to the amount extorted from Germany. As the other Powers expected increased income as a result of the Young Scheme, they refused to accept the view of Mr. Snowden, though it was reasonable. After much of bargaining, they have agreed to the major portion of his proposals. This is indeed a mighty victory to Mr. Snowden and the Labour Government. This has also demonstrated that England cannot always be playing second fiddle to France. Germany did not consider even the payment of an annual indemnity as a burden. It was deeming only the military occupation of Rhine land to be a great obstacle. The settlement of this question also in a way is likely to give satisfaction to Germany. Though France, Italy and Belgium were bargaining to the end, they have not incurred any great loss in regard to the indemnity and there is no room therefore for their being dissatisfied.

The outlawry of war.

TAMIL NADU, Madras, 30th Aug. 1929.

5. The *Tamil Nadu* writes:—There was an uproar all over Europe this day last year. The people thought that the devil of war had been exercised and that the deity of peace had come to stay in the world. Mr. Arthur Henderson, the British Foreign Minister, sent a message to America on the 27th August in token of appreciation of the anniversary of the Kellogg Pact. This message was practically a reminder to those, who forgot the Pact within a few weeks of their signing it. We are not surprised at the people having forgotten it so completely, for, they know that the Pact was a mere show and that, as long as the League of Nations had no army to prevent a war, any Pact would be treated as a scrap of paper in times of emergency. Russia and China have accepted the Kellogg Pact and yet they are fighting to-day. Though it is more than a month since China made a representation to the League in this matter, the latter is not able to give even a reply. When this is the position of the League and the Kellogg Pact, what is there surprising in the people having forgotten the empty demonstration made at Paris last year? It is not an easy matter to prevent all war. Persons may affix their signatures to papers but these signatures cannot prevent the action of cannon. The mentality of the people and of the statesmen must undergo a change. All countries realize the evils resulting from war. All the same, every country is inventing machines for easily putting an end to the life of a larger number of people, so as to gain a victory in a future war. Unless the League of Nations has an army of its own, it cannot prevent any country from contravening the International Pact. As long as the League has not this strength, the mentality of the Great Powers should change, if they are to abide by the International Pact. The white countries may regret the hardships caused to them by the late European War. But the struggle between the ruling countries and the ruled ones will not cease, as long as there are countries which are actuated by a greed for territorial aggrandisement. The distinction between white and black is gaining in strength gradually. Unfortunately, it is the white races that are ruling over the black races throughout the world. Many experts have declared that the future war will be one between the blacks and the whites. So, this war will not be prevented by the Kellogg Pact. It cannot be prevented unless steps are taken to get rid of the greed for territorial aggrandisement and to secure equality in the world by sinking all racial differences. The outbreak of a war or the prevention of it depends upon the white trustees conducting themselves with a sense of responsibility.

The situation in Palestine.

SWADESAMITRAN, Madras, 30th Aug. 1929; and DRAVIDAN, Madras, 30th Aug. 1929.

6. Remarking that it is evident from the news received during the last few days that a very critical situation has arisen in Jerusalem, the *Swadesamitran* observes:—Palestine, which has come under the control of the League of Nations, is being ruled by the British Government. Ever since Palestine was made the national home of the Jews in accordance with the Balfour Scheme in 1917 and the Jews became more influential

there, dissensions have been arising between the Jews and the Arabs there. A great disturbance broke out in 1920 and there have been several disturbances even after that. The Wailing Wall which the Jews consider as sacred has been the main cause for these and the present disturbances. According to law, it is only the Arabs that have got all rights relating to this wall. Even the British have admitted this. But the Jews deem this to be very important according to their religious doctrines and are trying to conduct prayers therein. This dispute has become all the more complicated on account of the fact that the Holy Mosque of the Muslims is adjoining this wall. The President of the Association of Arabs in Palestine has stated in his message to the British Premier that, though the British Government may for the present establish peace in Palestine by means of their military strength, peace cannot be established permanently unless democracy is established there and the Balfour scheme is cancelled. It is evident from this what the feeling of the Arabs is. There are at present about five lakhs of Muslims and seven thousand Christians in Palestine. The population of the Jews there was only 70,000 before the war and it has increased to 1½ lakhs after Palestine has been made their national home. Though the Muslims thus form the major portion of the population there, the British had to interfere in the administration of Palestine to a great extent for the sake of the welfare of the Jews who are in a minority there. When Palestine was under the rule of the Arabs, they and the Jews were living peacefully. Disputes have now arisen between them after a rule prejudicial to the Muslims has been established. Hence, we cannot deem this to be a purely religious dispute. A big political issue also is involved in this. It is evident, from the fact that the British papers have now begun to raise an outcry that the administrative authority conferred on the British should not be given up, that the British propose to establish their influence in the Central East through their administration of Palestine. It is only this that the Muslims of Palestine chiefly oppose. Though Reuter is carrying on a propaganda that there is at present no feeling of hostility towards the British in Palestine, such a feeling is in fact growing there and is spreading not only in important towns like Jerusalem but also in other places. Hence, the permanent settlement of this dispute depends only on the British satisfying the Muslims. Whatever may be the result, it has become patent that there is no longer any use of the British conducting the administration of Palestine. The *Dravidan* writes:—As soon as the British secured domination in Palestine, they began to increase the population of the Jews, who are whites like themselves. They induced a large number of the Jews to emigrate to Palestine and settle there and afforded great facilities to those Jews that settled in Palestine. On account of the increase in the population of the Jews, it became inevitable to grant several political rights to them. Hence, the Arabs, in whose veins the blood of independence is ever flowing, became enraged at their condition. The hatred that arose in the minds of the Arabs, who could not tolerate the increase in the population, prestige and political influence of the Jews, has been responsible for the arising of communal dissensions. The Arabs, who were already aggrieved on account of the political influence of the Jews, began to attack them. News has been received that, as a result of this, several Arabs and Jews have been killed from the 3rd August till now. The Arabs, who found that the population of the Jews had been increasing from day to day and that they were being deprived of their influence in spite of the fact that the grant of self-government had been promised to them, need not have attacked the Jews for this reason. The responsibility of granting *swaraj* rests on the League of Nations. The fact that the Arabs, who are likely to lose their temper easily, have, through this, developed religious zeal and attacked the Jews, who are living with them as fellow-countrymen, at their prayer-time indicates only the rage of the Arabs. Why should such a dissension arise under the British rule between the Jews and the Arabs, who were living like brothers even under the rule of the Sultan of Turkey? Why should blood be shed in communal dissensions? It is stated that the League of Nations will enquire about this and make it known after peace is established in that country. It will surely appoint a Commission or an Enquiry Committee. But of what use are commissions and committees?

SATYAGRAHI, Ellore, 25th Aug. 1929; and

The *Satyagrahi* refers to the fight that is going on in Jerusalem between the Arabs and the Jews and observes that it is not only in India that religious dissensions are present but in every place where there is a selfish third party in power.

The *Andhra Patrika* writes:— . . . Though Palestine was originally a place inhabited by the Jews, yet there seems to be no necessity for making it now a common settlement for all the Jews in the world. Mr. Balfour has taken this idea into his head. The Jews came to this place from all the western countries. Rivalry began between the Arabs and the Jews. The Wailing Wall was considered sacred by the followers of both the religions. It is on this issue that trouble has now arisen. Hostilities increased between the Jews and the Arabs. A situation has now arisen which is so serious as to necessitate the despatch of British regiments and men-of-war to Palestine. It may be said that these may put an end to the present strife. But how could the misunderstandings between the Jews and the Arabs be removed? How to satisfy the Arabs who are afraid that their country would be occupied by foreigners? . . . The Muhammadan newspapers in India are expressing their disapproval of the way in which the rights of the Muhammadans have been violated. Will the British Government give up their attempts at establishing a Jewish State? Will the League of Nations interfere in the affairs of mandated territories? Let us see what will happen in future. ANDHRA PATRIKA, Madras, 27th Aug. 1929.

Referring to the recent riots in Jerusalem the *Qaumi Report* writes:—The Jews taking advantage of the riots want the British authorities in Palestine to blow up the Arab population there with machine guns with a view to realizing the dream of the 'Jewish home'. Accepting that the Jews were once the masters of Palestine, why should that fact be considered now? Are the whites of America and Africa ready to surrender the continents to the original inhabitants? Is Britain inclined to grant even dominion status to India? If the League of Nations should really desire to restore permanent peace in Palestine, it should be impartial and should not countenance the attempt to make the country a Jewish home. Referring to the disturbances in Jerusalem and remarking that before the British occupation of Palestine the relations between the Arabs and the Jews had been cordial, the *Alma-e* thinks that Lord Balfour's scheme of a national home for the latter incited them to become bitter enemies of the former and that that was the only method of stabilizing the British rule in Palestine; and adds that Britain does invariably create internal dissension in the countries under her occupation to strengthen her position. Regretting that the Jews are continuing to be tools in her hands it finally opines that, such disturbances will ultimately wipe out their existence as a nation. QAUMI REPORT, Madras, 28th Aug. 1929; and ALMA-E, Madras, 31st Aug. 1929.

II.—HOME ADMINISTRATION.

(b) Courts.

The Meerut conspiracy case.

7. The *Congress* writes:—The law says that neither individuals nor newspapers should express any opinion about the accused in a case when it is *sub judice*. Violation of this law will amount to contempt of court and render the offender liable to punishment. But it is highly reprehensible that His Excellency the Viceroy should, disregarding this rule, affirm in the course of his address to the Legislative Assembly on the Public Safety Bill that the accused in the Meerut case have participated in offences which constitute conspiracy. The readers are aware that President Patel did not allow the Public Safety Bill to be discussed in the Legislative Assembly, knowing as he did, that the question of the accused in the Meerut case would be referred to in the course of such discussion. There is no doubt that it is very heinous that the Viceroy, who ought to administer justice in the country, should transgress a common rule of law and carry on a mean propaganda against the accused who are rotting helpless in jail. It is but proper that the Viceroy should be tried for the offence of treating with contempt the Meerut Magistrate's court. But, is not such a thing impossible under a foreign Government? . . . It is highly regrettable that the Viceroy should abuse his most exalted office and carry on a wicked propaganda against the helpless patriots who are in jail. A perusal of this policy clearly shows what justice the Communists would obtain in the Meerut case. CONGRESS, Sitanagaram, 2nd July 1929 (received on 30th Aug. 1929).

Referring to the news that the Magistrate has refused to release on bail Mr. Muzaffar Ahmed, one of the accused in the Meerut conspiracy case, who is suffering from tuberculosis, the *Tamil Nadu* observes:—Colonel Hodgson and Colonel TAMIL NADU, Madras, 26th Aug. 1929.

Rahman on behalf of the Government and Dr. Bupal Singh on behalf of the accused examined Mr. Ahmed with a view to find out whether he is really suffering from tuberculosis. Though all the three doctors admitted that he was suffering from tuberculosis, the first two stated that Mr. Ahmed was not suffering from an acute form of the disease, while Dr. Bupal Singh differed from them on this point. Thereupon, the Magistrate delivered the judgment that Mr. Ahmed could not be released on bail. He stated that it had not been proved that the accused was suffering from an acute form of tuberculosis and that, even if it were the case, no good would result from releasing him as he would have to remain in Meerut itself for attending the court daily. Though the two doctors have stated that the disease has not taken an acute form at present, they however say that it may develop and prove fatal in the end. Major Macrae, Government X-Ray Expert, has also stated that the transfer of Mr. Ahmed to a convenient place will do him good, that he should always remain in bed and that, if he is not treated properly, his life may be endangered. While the Government doctors themselves have stated like this, we cannot help laughing at the pseudo arguments adduced by the Magistrate. If the bodily condition of the accused is such as to prove dangerous to his life, there is no necessity for his attending the court daily. He can be represented by a pleader. The Magistrate need not be anxious about it. But we regret to note that he has considered the case to be more important than life. The accused should be deemed to be innocent till the trial of the case comes to an end and guilt is established. The responsibility of protecting their lives rests on the Government. We cannot understand how far the Magistrate has realized this.

(*d*) *Education.*

NAVAYUGA, Mangalore, 22nd Aug. 1929.

Divided authority in education in the Presidency.

8. Prefacing a leader with the remark that the recently started panchayat schools are working in unfair competition with the schools already in existence in the Presidency and that the refusal of grants-in-aid by the District Educational Council to these panchayat schools and the granting of the same by the Registrar-General of Panchayats have resulted in divided authority in this wise in educational matters to the detriment of the progress of education, the *Navayuga* remarks that a uniform policy and centralized authority with regard to all kinds of schools under the Educational Department is quite essential, if the unnecessary waste of money now going on in the name of education is to be checked, opines that there is no meaning in the Educational Department introducing industrial instruction in the existing schools without consulting the departments of Industries, Fisheries, Agriculture and Labour, and concludes with the observation that if the authority of the District Educational Councils is to prevail, they alone should be empowered to give grants-in-aid to schools under their charge and that the present system of other departments making the grants in cases refused by the former should be discontinued forthwith.

SWADESAMITRAN, Madras, 29th Aug. 1929.

The duty of the University.

9. Remarking that the tenor of the addresses delivered lately at the convocations of the several universities shows that these universities have not realized or discharged their duties properly, the *Swadesamitran* refers specially to the observation of Professor C. V. Raman, in his address at the Convocation of the Mysore University, that the public life of the people of this country has been contaminated by anti-religious feelings and communal embitterment and that the University cannot be said to be a seat of learning, if it allows the existing state of affairs to develop, and observes:— It is only the universities that can do the basic work for forming into a nation the people of this country who belong to various religions and communities. But it is forces that tend to keep separated those following one religion from those following another religion and those belonging to one community from those belonging to another, that prevail now. It cannot be said that the universities have let loose these forces. But they have not thought beforehand that such forces will come into play. As they have now gained experience, we hope that they will take care to prevent education being imparted on such lines as will give rise to religious, caste or communal hatred. The fact that educational experts have begun to comment often upon the system of education imparted by the Universities shows that there is a need for reforming it. Perhaps the time has come for appointing a Commission and

making an enquiry into this matter. Sufficient time has elapsed to find out whether the system of education, imparted in the Universities according to the report of the Universities Commission appointed during the time of Lord Curzon, has become contaminated. The Sadler Commission, which made an enquiry some years ago about the system of higher education obtaining in the Bengal Presidency, has made certain recommendations. But its report has become a dead letter. Dangerous consequences will result if the system of education is not modified.

(f) Land Revenue and Settlement.

A Land Revenue League for Madras.

10. Anent the formation of a Land Revenue League in Bombay to safeguard the interests of the ignorant ryots from the autocracy of the Revenue Settlement authorities, the *Navayuga* calls upon the people of Madras to start a league on the same model in this Presidency for putting a check on the autocratic settlement operations of the Revenue authorities in this Presidency. NAVAYUGA, Mangalore, 29th Aug. 1929.

The Bardoli peasants and the Government.

11. Referring to the correspondence between Mr. Vallabhai Patel and the Bombay Government regarding the alleged defects of the Broomfield report and to the refusal of the Government to apply to Bardoli and the Chaurasi taluks the settlement reforms contemplated by the new Bill in the Bombay Legislative Council the *Almae* writes:—When the Bill is for the whole Presidency, why should Bardoli and the Chaurasi taluks be deprived of its benefits? Is it out of revenge for the Bardoli *satyagraha*? We can assure Mr. Patel that the whole country is with him. ALMA-E, Madras, 1st Sep. 1929.

(j) Salt and Excise.

Madras Government and prohibition.

12. Referring to the prohibition propaganda proposed to be conducted by the Madras Government a correspondent to the *Kalinga* writes:— . . . We cannot but say that it is good that the Madras Government who had hitherto evinced an adverse attitude in this regard should take to some propaganda work at least. The toddy sales will take place within one month. The Government officials will try to secure revenue to the Government. The Government revenue will go down if prohibition propagandists are appointed before the time of the toddy sales. That is why the Government hesitate to appoint these propagandists. If propaganda is carried on subsequent to the sales, the bidders will surely sustain loss. It is not proper for the Government to make the bidders lose. So, they have to appoint the propagandists beforehand. The object of the Government should be explained to the bidders at least at the time of the sales. The *Andhra Patrika* writes:—It is needless to say how improper it is that toddy shops should be located in populous places in a metropolitan city like Madras. Even though the people have raised a hue and cry for the removal of toddy shops from the vicinity of places like the reading room, the Free Feeding Association, the elementary school and the temple of Kandaswami and even though the Collector also has recommended its removal the Government and the Excise Licensing Board have not agreed to do so. . . . We learn from the letter written by Mr. C. Rajagopalachari to the press that certain excise officials are assuring the bidders of toddy shops that there will be no prohibition propaganda. If this allegation be true, the propaganda of the Government will be of no avail. It is all the same whether futile propaganda is carried on or not after the toddy sales are over and the excise revenue is completely secured. KALINGA, Berhampur, 14th Aug. 1929; and ANDHRA PATRIKA, Madras, 29th Aug. 1929.

The *Mathrubhumi* says that the allotment of four lakhs by Government for propaganda work for putting down drink is, as the paper has already asserted, only calculated to bring about so much loss to the people and at the same time to hide the Government's real object. Every day proves the truth of this complaint. The machinery for propaganda work—the committees and workers, etc.—is not yet ready. In the meantime all the shops have been sold and a greater sum realized. This is sufficient evidence to show that the propaganda scheme of Government is a mere trick. Had they expected any result from that propaganda work, they would have advised the bidders of shops about it and the latter would not have been prepared to bid so high. Perhaps it might be to avoid a pretence even of such advice, that MATHRUBHUMI, Calicut, 31st Aug. 1929.

the Government delayed the propaganda scheme. . . It would also appear from the communication sent to the press by Sriman Rajagopalachari that subordinate officers of the Excise department told the bidders not to be afraid of Government propaganda work and that high officers confirmed it by their reticence. . . Had the Government openly asserted that they had no confidence in propaganda work and that they did not wish to bring loss to their revenue, they could have been congratulated on their honesty. But they had not the courage to do so. So they are forced to deceive the people by such farce as propaganda work, etc. It is most intolerable that its expense also should fall on the people.

(*k*) *General.*

CONGRESS, Sitanagaram, 2nd July 1929.

Sri Rama Raju.

13. In the course of an appeal to the Andhra public to celebrate the birth-day anniversary of Sri Rama Raju on the 10th July the *Congress* writes :—. . . This is the third time that this hero-worship is done at Rajahmundry. It is an auspicious sign that this worship should find more and more favour with the people day by day. Hero-worship is the most potent means for the development of national force. As Sri Rama Raju belongs to the category of the greatest heroes like Sivaji, Chatra Sal, Rana Kumar Simha and the Queen of Jhansi, he certainly deserves to be worshipped by the Andhra youths. Which Andhra will not feel proud of Sri Rama Raju, an Andhra by birth who shook the mighty British Empire in these days when (India) is immersed in slave-mentality ? We urge one and all in the Andhra country to conduct the birth-day celebration of such a great personage in right earnest. . . Though the Government discredited Sri Rama Raju as a "self-seeking *fituri* leader," we trust that these birth-day celebrations will make them understand that the Andhra heart worships him as the great hero of independence.

CONGRESS, Sitanagaram, 2nd July 1929 (received on 30th Aug. 1929).

Exhortation.

14. Under this heading the *Congress* publishes some verses from the pen of a correspondent in the course of which observations like the following occur :—When you are asked to turn the charkas which were first introduced, does it not amount to asking you to turn the Government ? When you are asked not to become tarnished by wearing mull clothes, is it not to request you to maintain your pristine prosperity ? . . . O, brave Indian heroes ! Is not the uttering of the word 'Suvvi'* indicative of the blow of the wooden pounding pestle ? O, heroes of peace ! Fight without fear and to-day there will be an end to 'the merciful mentality' which would send to jail any person merely because he is seen with a Gandhi cap on, to the brilliant mentality which would arrest persons merely because some ten of them assemble at one place, to the great mentality which would have the people belaboured with lathis merely because they wish prosperity to Mother India, to 'the unbounded mentality' which would undertake to punish the people merely because they say that *swaraj* will be attained tomorrow, and to the demoniacal mentality which captured and bound boys, old men, and women, beat them, and outraged their honour. The old grandmother who is not tired of turning the charka in a corner, the young student who hates the college seeing the slave culture in foreign education, the noble-minded person who gives up wretched office on the ground that it deprives one of one's God-fearing nature, the great vakil who renounces (his) profession of intrigue disgusted with what he has been doing all along, the boy who cries 'jai' (victory) to Gandhi, in short, one and all who can offer (their) lives for the sake of truth will be soldiers in this war. O, heroes of peace, do not retreat (lit. do not show your back) ! Brave children (of India), have the stories of the Punjab massacres which are very harsh to the ear, become old ? Virtuous people, has the account of the death of a number of Mappillas gone to the background ? (Perhaps, the accidental death of some Mappillas in a railway wagon during escort at the time of the Mappilla rebellion or the shooting down of some Mappillas in the rebellion itself is referred to here.) Learned people, has the horrible news of the Dharwar shooting incident become forgotten ? Self-respecting people, has the story of the Akalis who were belaboured in a spirit of sport become effaced ? (The Gurukabagh incident is here referred to.) Having even

* The word 'Suvvi' is a slogan adopted by labourers in the Telugu-speaking country while engaged in the work of pounding.

seen the death of the Punjab lion (Lala Lajpat Rai) the other day, can you bear it. O, great heroes! even by throwing and frying your worthless bodies in fire, secure freedom! O, heroes of peace! if you regard as true the adage which says that truth alone shall always triumph, if you Indians wish to maintain in the world the fame of Indians as heroes of action, if you respect the faith that the Aryan tenets are worth following, if you begin to question the usefulness of a life which does not discharge even a fraction of the debt to the Mother (India), if you acclaim Gandhi as the greatest man in the world, O, noble-minded heroes of peace, join the righteous war and fight severely! If we have faith in the Vedas, if we respect the principle of non-violence, if we consider honour to be greater than life, if it is true that we are all believers in God, it must be proclaimed only through the struggle of the present day. To-day alone the glory of the nation must be preserved and to-day alone the result must be seen whatever it may be. O, blessed heroes of peace, do not retreat letting loose the opportunity.

Boycott of foreign cloth.

CONGRESS, Sitanagaram, 2nd Aug. 1929.

15. The *Congress* writes :—The boycott of foreign cloth is a potent means for the attainment of *swaraj*. . . . As the very life of the British Government depends upon the foreign cloth trade in India, the boycott propaganda has already set fire in Lancashire. The working hours of mills have been reduced. There is no doubt that the weapon of boycott is the best means to bring the British Government to their knees. . . . The boycott of foreign cloth should be carried on first to prepare the country for the peaceful war to be declared by the Congress in 1930. It is the youths that have to take up the responsibility for this boycott of cloth. It is they that should turn out the devil of India's poverty. The Congress Committees and the Youth Leagues should gird up their loins to achieve this mighty task. . . . As a preliminary to the boycott of foreign cloth, mental hatred should be created against foreign cloth. To achieve this, Congress workers should go about the villages and explain how our country has become crushed both economically and politically as a result of foreign cloth. They should carry *khaddar* from door to door and sell it. The Andhra leaders should confer with all those who deal in cloth other than *khaddar* and see that they do not import foreign cloth at least hereafter. We suggest that promises should be obtained from individuals in every house in villages as well as towns that they would boycott foreign cloth. . . . *Khaddar* is the chief means for the boycott of foreign cloth. It is indisputable that *khaddar* is spreading day by day. . . . It has obtained the patronage of Indian States like Mysore, and Hyderabad. According to the report of the All-India Spinners' Association for 1927–28, about 40 lakhs worth of *khaddar* has been prepared and work has been created for nearly one lakh of spinners, five thousand weavers and seven hundred persons who gin cotton. This report shows improvement over the previous one. If the Indians evince greater interest in *khaddar*, it is certain that the poverty of the country will soon disappear. It is essential that the volunteers who work for the boycott of foreign cloth should, as far as possible, encourage the people to set up spinning wheels in their houses and spin yarn themselves. The Boycott Associations should have to supply spinning wheels and cotton to such persons. Men and money are necessary for achieving any object. We, therefore, trust that all the youths will resolve to boycott foreign cloth and endeavour to carry out their resolve in practice. This awakening has to be created among women to a large extent. So, we trust that women, too, will join the boycott movement as volunteers and drive away the economic slavery and through it the political slavery also of India.

The exhortation of the Andhra leaders.

ANDHRA PATRIKA, Madras, 12th Aug. 1929.

16. The *Andhra Patrika* writes :—The Andhra leaders exhorted the people in an open air meeting held on the Triplicane Beach saying 'If the Indians are to get rid of the present fetters of slavery and secure independence and if the Indian nation should survive without becoming emaciated and extinct with poverty and famine, they should completely boycott British goods as well as foreign cloth.' Speaking first the Hon'ble Mr. V. Ramdas Pantulu said 'the Government and some self-seeking persons do not like the boycott becoming a success. In all independent countries the Governments try to levy protection duty on imported articles in order to encourage their indigenous industries and improve their economic condition. But

it is impossible for India which is bound by the fetters of foreign government to secure such protection and encouragement. . . Every Indian should therefore consider it his bounden duty to boycott foreign cloth and British goods and make the sound of the message of boycott reverberate in every house in the country. . . The boycott of British goods is the weapon which will break the fetters of slavery of the Indians, and secure independence. This alone will serve to show the determination of the Indians.' Mr. Viswanathdos said 'Sir Joysen Hicks has expressed the truth that they (the Brirish) are ruling India to find a market for British articles. So, if the Indians want to free themselves from the British rule, the boycott of British goods will serve as an easy means.

CONGRESS, Sitanagaram, 2nd July 1929.

The Indian Central Committee.

17. The *Congress* writes:—Though the entire country has determined to boycott the Simon Commission the aged Sir C. Sankaran Nayar stooped to accept the presidentship of the Indian Central Committee out of fondness for the Commission. H.E. the Viceroy and Sir J. Simon held out hopes that the Central Committee would enjoy equal rights with the Commission. Sir C. Sankaran Nayar has now come to understand that the Central Committee is after all a scare crow. The Simon Commission is preparing its report in England. The Indian Central Committee too went there and submitted its opinions. But the members of the Simon Commission refused to give out their opinions to the Central Committee. They plainly said that they would submit their opinions only to the Emperor and the Parliament and that they were not required to discuss them with the Central Committee which was only nominal. Speaking with a Free Press representative, Sir C. Sankaran Nayar besides expressing his disappointment stated that the Central Committee had been placed in such an awkward position from the very beginning and that the 'Simon Seven' itself had chosen the witnesses and that he and his fellow members existed only in name. Even after realizing their wretched condition, it is regrettable that Sir C. Sankaran Nayar and his friends should stick on to the Simon Commission like leeches. Perhaps, the *johukums* of the Government after some time lose all sense of self-respect. Otherwise the members of the Central Committee would have left Simon to himself and come out if they had any the least self-respect in them. There is no doubt that the Central Committee which defied the country and fell at the feet of Sir J. Simon has been rightly served.

CONGRESS, Sitanagaram, 13th Aug. 1929.

The year 1929.

18. The *Congress* writes:—There is no doubt that the year 1929 will be the beginning of a new epoch in the history of Indian independence. The same conditions and the same unrest which prevailed in the country in 1919 are to be seen to-day also. Since the close of the year 1922 up to the end of 1928 signs of unrest had prevailed here and there. But the whole country had never been seething with unrest, political and economic, as it does to-day. While such is the painful condition under which India is now labouring, the statement made by Lord Irwin to the Press representatives in London that all was well with her is doubtless far from the truth. The fire of repression is smouldering in every province. Sections 124-A and 153-A are freely roaming about the country. Many youths are being subjected to hardships in jails, having fallen a prey to this repression. This time, too, as in the year 1919, the Punjab has become the first victim to repression. . . Several are the attempts made by the Government to see somehow that the Congress does not meet in the Punjab. They sent to jail Dr. Satyapal, the Punjab leader, under section 124-A. His eighty year-old-father died as a result of the separation of his son from him. Would the agony which this Dasaratha (the father of Rama in Ramayana) experienced at the time of his death go in vain? . . . The Punjab which was the playground of lions like Ranjit Singh and Lalaji—the Punjab which was able to endure the demoniacal acts of the demon Dyer cannot but ignore all these difficulties and supply primal igniting spark of a huge all-India conflagration. The day the Simon Commission set its foot on the Indian shores, that very day repression and arbitrariness, the lathi rule and the police raj have been inaugurated. The Punjab and the United Provinces have very well tasted their arbitrariness. . . This fire has extended even to the Andhra desa. Mr. Sambamurti, the preceptor of the Andhra youths has been doing penance in the Bellary jail for the past six months for the sake of the goddess of independence. Subsequently, section 124-A has been applied against

Mr. Annapurniah. . . Though the Hon'ble the Law Member said in the course of the adjournment motion to discuss the arrest of Mr. Annapurniah that no particular policy is observed in the application of section 124-A, it is clear from the series of arrests that they are intended to remove the youths from the field of action, before the month of December. . . The Government themselves are creating causes through this repression for the peaceful war that is to be declared in 1930. If a non-violent war of the nature of non-co-operation should be carried on throughout India under the leadership of Mahatma Gandhi in 1930, the Government alone will be responsible for it. Is India which is suffering from the thirst for independence and the fire of repression peaceful? Young men in the country should understand the meaning of this repressive policy and immediately prepare themselves for the peaceful war. They should spare no pains to strengthen the Congress institutions, to promote the desire for independence in the masses and to boycott foreign cloth. It is evident that the Government are endeavouring to see that the peaceful war which is to take place in 1930 does not take place. What else is it but foolishness on the part of the Government not to realise that this repression will only go to strengthen the determination of the people? We trust that the Lahore session of the Congress will accept the challenge made by the Government and take to a programme which would put an end to India's slavery with the year 1929.

Patriotism.

KALINGA, Berhampur, 14th August 1929.

19. The *Kalinga* writes:—It is said that Dr. Samuel Johnson, the great English scholar, wrote in his dictionary prepared in the 18th century that patriotism meant the last mask worn by a cheat. . . How can the English who for the sake of trade and the extension of territory have dragged other nations to war and bloodshed and who have been able to secure the position of a world empire by intrigues, machinations and time, serving policy-understand the meaning of patriotism? How can the meaning of the word 'patriotism' which could not enter the head of a great scholar like Samuel Johnson be understood by the Civilians who exercise authority over us and who are third-rate persons in England? If we examine the entire history of England, if we scrutinise the relations of England, first with Wales, then with Scotland, again with Ireland, (till this day) with the other nations of Europe, in the mediaeval ages, with the French Republic which fought for liberty at the close of the 18th century, with the countries of Central Europe, which were united by the idea of nationality during the 19th century with Turkey, Egypt, Russia, China and with India we will understand clearly that England has always been the greatest enemy of the movement for independence, the abode of imperialism and the very soul of the principle of *zuloom*. . . That being so, will they bear to see the manifestation of patriotism in the name of the movement for independence in India? Not at all. Will they give up all at once their real character which has acquired historical notoriety? No. That is why they have been allowing repression to continue, determined not to leave any room for patriots and patriotism in the country. . . It is impossible for dependent countries like ours to have patriotism divorced from sedition. What we consider to be patriotism appears as a heinous sin in the eyes of the authorities. A compromise between these two mental attitudes is impossible. These cannot but result in a clash. Will any race willingly consent to forego the power which is vested in its hands? Will the English of all, do this? . . The story of Jatindranath Das in the Lahore jail who has gone on hunger strike and who is courting death itself is a strong proof to show that patriots are quite ready to make any sacrifice whatever. Needless it is to say what sacrifice the nation, which has to confront a bureaucracy infatuated with the arrogance of power that does not allow an aged man and a lover of peace like Mr. Ramanand Chaterjee to enjoy rest has to make. The Government look down upon political prisoners as if they were ordinary convicts. Not only they but even the undertrial prisoners whose guilt is not proved are similarly treated. The hardships of the patriots in places like Lahore and Meerut are indescribable. How longer will the country tolerate this humiliating and wretched condition? What is the crime that they have committed? Evincing a strong devotion for the country is the only heinous sin that they have committed. When thousands of spotless patriots are declining and dying in jails in this manner, we have to remain quite unable to do anything. This is not all. Horrible conditions will shortly come

to prevail in the country. In these circumstances, may one and all be on the alert! Whether or not they do anything should they not at least remember the sacred names of these great devotees who are sacrificing their life and all, immersed as they are in the services of their mother country? It may not be possible for all of us to have the great honour and opportunity of shedding our life blood to secure independence to the mother country. But all of us can at least recognize the real heroes in the country and try to follow in their footsteps.

BHAJE BHARATAM, Chengannoor, 22nd Aug. 1929.

Poverty in India.

20. The *Bhaje Bharatam* has the following:—The East India Company came to India for commerce and for commerce they built up an Empire in the blood of India. While Indians are starving, they export raw materials from India which they turn into manufactured articles, and these they import again into India and make immense profits. As indigenous industries have been destroyed, Indians are compelled to buy foreign articles. Thus it is the plunder of the wealth of India in every conceivable way that is going on now. Look at the list below of articles imported in 1927–28. (Here a list is given of cotton and metal goods, machinery, etc., imported into India of a total value of about 250 crores of rupees.) Look how India's wealth is flowing to foreign countries! Where is the wonder then that India is always steeped in poverty? We have not as yet appreciated the value of the swadesi movement. Oh Indians! study the above list carefully and find out a remedy for our poverty. Swadesi and *swaraj* should be our watchword. That watchword will spell India's salvation.

SWABHIMANI, Cannanore, 23rd Aug. 1929.

A call to the youth on the country.

21. The *Swabhimani* has an article by one K. P. Gopalan, calling on the youth of the country to prepare for a fight. The writer says that it is only if the youth of the country, the citizens of to-morrow, the warriors who have to establish *swaraj*, awake and act, that the intolerable foreign dominance will turn back from India. The physical and mental strength of the youth of a country is the sole means of gaining the national freedom of that country. It is young people who during war wake up from sound sleep and fight with courage and let their hot blood flow and during peace sacrifice everything and succour the poor. Is it not true, as Mr. Lala Lajpat Rai said, that 'it is in the blood of youth that the plant of freedom flourishes'? No people who have the least sense of *swaraj* will be contented to remain under foreign trickery. The present-day education which is quite contrary to nationalism and physical development has made youths indifferent, slavish and weak. . . The leaders are satisfied of the necessity of creating brave and firm youths for the purpose of breaking the chain that binds India completely. The effort of leaders is to gain *swaraj* through lawful and peaceful means. . . Oh youths of Kerala, the time is near when we should brace ourselves up for sacrificing even life for country and freedom. The motherland waits with tears to-day for youthful heroes who are strong to fight and who will not turn back. Even at the cost of life do not prostitute our faith. Come in your lakhs, you who sorrow in the heartless foreign repression! We can sing praises of those who sacrificed their lives for freedom and follow them! Be ready for the fight for freedom.

DESABANDHU, Nellore, 19th Aug. 1929.

Repression.

22. The *Desabandhu* writes:—The sentence of two years and a half rigorous imprisonment passed by the District Magistrate of East Godavari on M. Annapurniah, the editor of the *Congress* in our Presidency, and the imposition of a fine of Rs. 1,000 on Ramanand Chaterjee, the editor of the *Modern Review* in Calcutta, go to show how horribly the sections of the Indian Penal Code are being applied under the foreign administration. . . The Government's crooked actions and cruel ways which render an exalted editor like Ramanand Chaterjee liable to punishment will not fail to find an echo some day or other among the Indians who are steeped in distrust. . . It is lamentable that the Magistrate should fail to give due consideration to the fact that many points in the article which was considered objectionable were based on the accounts of famous English historians like Kaey, Malson and Meadows Taylor. The depiction of historical accounts in the form of dramas has been an invaluable privilege common to all literatures. . .

23. Apropos of this theme the *Swadeshabhimani* remarks that no useful purpose has been served by the various labour strikes that have taken place in this country, the only result being that the labourers have been left to starve causing loss to the indigenous mills and have tended to increase the import of foreign cloth, and that such a state of things spells danger to the labourers and to the industries of this country and concludes with the exhortation that the labourers would do well to consider about the condition of the industry which gives them their bread before they jump headlong into strikes.

Labour strikes in India.

SWADESHABHIMANI, Mangalore, 23rd Aug. 1929.

24. Apropos of the terms of reference of the Whitley Commission the *Rashtra Bandhu* remarks that if the labours of this Commission are to bear any fruit at all, it will not suffice if only the relations subsisting between labour and capital are enquired into and concludes with the opinion that no useful purpose would be served by this Commission should that body fail to declare what attitude Government should adopt in the case of labour and capital.

The Whitley Commission.

RASHTRA BANDHU, Mangalore, 26th Aug. 1929.

The *Mathrubhumi* remarks that as far as India is concerned commissions are of no use and serve only as a device for Government to postpone urgent matters. . . The result of the Labour Commission that is coming to India will not be different and still many Indians as usual are awaiting it anxiously. Their attention should be drawn to the words of Sriman Sethi, a labour leader, who went to Geneva for the last International Labour Conference. His opinion that the commission should be boycotted is most reasonable.

MATHRUBHUMI, Calicut, 27th Aug. 1929.

25. The *Swadesamitran* writes:—We frequently hear that the British are carrying on a vigorous propaganda in America, against the political aspirations of India. The Britishers were obliged to grant Home Rule to Ireland, as the American opinion was in favour of it and as they could not disregard it. Those in the know of things say that a counter propaganda is being carried on in America only to prevent American opinion turning in favour of the demand of India for Home Rule at this juncture. But it is clear from the comments of the 'Nation' that the forfeiture by the Government of India of the book written by Dr. Sunderland has opened the eyes of America to a certain extent. This paper says that Dr. Sunderland's book expresses sympathy for the demand of India for Home Rule and that there is no room for violence in the programme chalked out by her. If the American newspapers and the public of America begin to note carefully every incident in India like this, they will easily understand the nature of the administration carried on in India and the justice of the demand of the Indians. It is this that has been prevented till now. We hope that the American attention will be directed towards Indian affairs at least after this incident.

America and India.

SWADESAMITRAN, Madras, 26th Aug. 1929.

26. Apropos of the request made by the Arabs of Palestine to the Ali Brothers that the Indians should espouse their cause in their quarrel with the Jews of that country, the *Swadeshabhimani* remarks that it would not be proper for India to interfere in this wise in the internal quarrels of a foreign country like Palestine by helping the Arabs, and exhorts the Indian people to consider twice before they take any such step. It adds that the Indians should not commit the same foolishness that they did in the case of the *Khilāfat* agitation and that the Indian Moslems are no less partial in their dealings than the British authorities, in view of the fact that the recent quarrel between the labourers and the Pathans in Bombay which was the result of a purely a labour grievance was given the colour of Hindu-Moslem riots by the Muhammadans.

Palestine and India.

SWADESHABHIMANI, Mangalore, 30th Aug 1929.

27. Referring to the communique recently issued by the Government regarding the amendment of the Assembly Rules, the *Tamil Nadu* (24th) writes:—The Government have hereby not only ignored the Legislative Assembly and its incomparable President, but have also insulted them. Though the Assembly is not a free Parliament, its President is not without the usual powers exercised by the Presidents of big legislatures ~~like~~ this. He has the power of safeguarding the

The amendment of the Assembly Rules.

TAMIL NADU, Madras, 24th and 26th Aug. 1929; SWADESAMITRAN, Madras, 26th Aug. 1929; and NAVASAKTI, Madras, 28th Aug. 1929.

prestige of the legislature and preventing the executive officials from exercising control over it. The power of deciding whether any resolution, Bill or motion can be moved or not is conferred on him with reference to this basic principle. This power cannot be taken away by an amendment of the rules. The legitimate powers of the President cannot be taken away unless the Act itself is modified completely and it is laid down that he should act according to the dictates of the Government. Even Parliamentary legal experts have admitted that the President of a legislature has the power of permitting or preventing discussions on resolutions and Bills. The action of the Government in coming forward to curtail the powers of the President, in the face of this opinion, indicates only their arrogance born of power. The present amendment is the outcome of the decision of President Patel that the Bolshevik Bill should not be discussed till the Meerut Conspiracy case is withdrawn. We cannot understand how Bills, the discussion on which is likely to be prejudicial to cases pending in Courts can be introduced if the proceedings of the Assembly are not to affect the conduct of these cases, and how such Bills can be discussed without contravening the regulations. As there is ample testimony of white legal experts to prove that the Viceroy's contention in this matter is incorrect and that the President's ruling is correct, we need not go into that question in detail now. The only important point to be noted is that the Government have amended the rules now on account of the regret caused by the defeat they had to sustain on an important occasion as a result of their folly and that no other reason can be found for their present action. As soon as President Patel announced his decision, even the *Times* of Bombay, a white paper, condemned the foolishness of the Government and pointed out that the mistake referred to by the President would not have occurred, if the Home Department and the Legislative Department had consulted each other in this matter. It is sheer injustice, therefore, on the part of the Government to have thrown the blame on the President, so as to hide their foolishness, and come forward to amend the rules. Further, it is stated that they are not going to introduce the Bolshevik Bill in the Legislative Assembly. This, if true, affords only one more proof to indicate their foolish obstinacy. The commission of a second mistake so as to screen a mistake already committed is nothing but folly. The vain arrogance of the Government will become clear, if one notes the numerous somersaults turned by them in the matter of the Bolshevik Bill. Firstly, they introduced the Bill at a time when there was no Bolshevism in the country. The Meerut case was begun so as to find support for the Bill. But they never considered whether the case could be started before the Bill became law. On account of this folly, the Hon'ble Mr. Patel prevented the discussion of the Bill. As the decision of the President not only betrayed the folly of the Government but also resulted in a defeat for them, the Viceroy got provoked and stated that he was going to amend the rules. He promulgated the Bill in the form of an Emergency Ordinance by the exercise of his absolute powers. Though it is now five months since the Ordinance was promulgated, it has not been applied to any living being till now. Now the Government have amended the rules. But the question is whether the amendment can have any effect in practice. The position now is that not only has the Bolshevik Bill to disappear, but the amendment of the rules also is deemed to be contrary to law. The Government have been reduced to this despicable position on account of their effort to screen one mistake by another. It has become patent that the fuss made by the Government, that India would be seriously endangered if the Bolshevik Bill was not passed, is a vain one. We are not anxious as to how the Government are going to escape from this awkward situation. But we are very glad to see that the discussion of the Bolshevik Bill has once again demonstrated that everything done by the Government is actuated only by vain arrogance. The *Swadesamitran* writes:—The rule recently framed by the Government for curtailing the powers of the President of the Assembly only shows that they have acted in a childish manner. Our contention is that, by making this rule, they have exceeded their legitimate powers. It is patent that there is no need at all for this rule and they are not going to gain anything by having framed it. So, their action in having framed a rule, which appears to be unnecessary, when they have no power to do so and when they do not stand to gain anything by it, can be characterised only as childish. They have already framed rules in exercise of the powers vested in them for this purpose by the Government of India Act and so it is not proper on

their part to exercise the same powers again for framing rules. If any amendments to the rules appear to be necessary, it is the legislature that should introduce them. If, on the other hand, the Government are to go on framing rules for ever, they may exercise their powers in such a manner as to deprive the legislature and its President of all freedom. It looks as if the Government have amended the rules only to maintain the prestige of the Viceroy, who not only questioned the right of the President of the Assembly to prevent the discussion of the Bolshevik Bill but also threatened to get the rules amended so as to prevent the President acting in the same manner again. According to the new rule, the President is bound only to permit the discussion of a subject; but, under the Standing Orders, he has the right to refuse to take votes on it after discussion. So the Government cannot advance even an inch as a result of this rule. Rumour has it that they are not going to proceed with the Bolshevik Bill further. If so, why have they framed this rule? They seem to have been actuated in this matter by the petty desire of demonstrating their superiority, inasmuch as the President had prevented them from having their own way. They need not have lost their balance like this in regard to the Bolshevik Bill. The events during the last four or five months have not proved the need for the passing of the Bill. But the Government have, on this account, interfered with the powers of the President of the Assembly. Even this interference cannot benefit them in any way. So, there is no doubt that they have acted in a childish manner. The *Tamil Nadu* (26th) writes:—The anxiety of the Simla deities seems to be increasing, as the date of the next meeting of the Assembly is approaching, on account of the fact that President Patel is capable of shattering to the winds all their tactics. It is necessary that these deities and Lord Goschen should be prepared to face the effects of three bomb shells from the President. One is his reply to the statement made by Lord Irwin, at the last meeting of the Assembly, that his decision was wrong. The fact that Lord Irwin is not in India now need not deter the President from giving a reply. The second bomb consists of the authorities that are being gathered by the President to prove that the present amendment of the rules is contrary to law. Those who had noted the arguments advanced by the President for preventing the discussion of the Bolshevik Bill will have no doubts about his capacity to adduce wonderful arguments to prove that the present amendment is contrary to law. The third and the most important bomb is that, as he has already given his decision about the Bolshevik Bill, the amendment of the rules now made will not affect that decision. So the old Bill cannot be moved again. If the Government want to introduce the Bill, they should introduce it as a new measure and, for this, two sessions of the Assembly should have been held after the session in which the old Bill was discussed. So a new Bolshevik Bill cannot be introduced in this or the next session of the Assembly. Lord Goschen and his colleagues have to face all these difficulties. We have therefore only to pity the condition of the Simla deities at this juncture. The *Navasakti* writes:—Apart from the fact that the introduction of this new rule is illegal, it is not clear to us what advantage the Government are going to derive from this. The President can refuse to take votes at the close of a particular discussion or on a particular subject which he thinks has not been fully discussed. Hence, the Government can derive no advantage at all from the introduction of this new rule which only betrays a lack of statesmanship on their part. All are aware that Mr. Patel is not a person, who can be deluded by these mean tactics of the Government. The Secretary of State for India has sanctioned the introduction of this new rule by the Government of India. It will be evident from this how interested the Labour Government are in the matter of the growth of the freedom of the "Indian Parliament."

SATYAGRAHI, Ellore, 25th Aug. 1929; and ANDHRA PATRIKA, Madras, 29th Aug. 1929.

Referring to the recent announcement made in the Legislative Assembly Business Rules curtailing the powers of the President, the *Satyagrahi* observes:—It is good that at least now the Moderates the followers of Dr. Besant and some of the Swarajists who pin their hopes on the Labour Government realize the true state of affairs and make pioneer efforts for the attainment of independence which is the means for the preservation of the country's honour. The Labour Government means the Government of the people. It has come into power to afford greater facilities for the poor, the unemployed and the labouring classes in their country but not to safeguard the honour of the different races living in the Empire. Did not

Mr. Snowdon say that the market in India should be improved for the sale of British machinery? What is he doing now at the Hague Conference? He is intriguing with the Allies with the object of creating work for the British coal workers. Mrs. Sarojini and others have emphatically asserted that the attitude of all the parties in England is the same so far as the affairs of the Empire and especially those connected with the coloured people are concerned. As a result of the differences of opinion prevailing among Congressmen, we are unable to oppose the bureaucracy which follows established principles. So it is quite essential that the Congress should be strengthened in every respect. It is only when we have the requisite power and strength that our enemy will be afraid of us. We are only carrying on feeble agitation. It is not the timid hares that we have before us but young lions. Have we now got the ability to catch the manes of these lions? Are we striving for it? No. . . The national programme should be completed. . . The non-co-operation movement is to be launched again. Should we not be prepared for that auspicious moment? What became of your former enthusiasm? You were once prepared to jump to any place where there was *satyagraha*. But what is your condition to-day? What place are you going to occupy in the coming *satyagraha*? . . . Believe that Gandhi himself will be the leader of the next *satyagraha* movement whether he is the President of the next Lahore Congress or not. Have you been following his instructions? Have you attained the competency of a *satyagraha* hero? Unless that state is reached the attainment of *swaraj* will not be easy. The *Andhra Patrika* writes:—Mr. Munshi will introduce in the coming session of the Legislative Assembly a motion expressing complete confidence in the President. . . We believe that the Legislative Assembly will carry out this motion. It is necessary to show our complete confidence in the Hon'ble Mr. V. J. Patel, the President of the Legislative Assembly, not only in the Assembly but also through meetings which should be held in all the provinces. He has displayed matchless ability in defending the rights of the Assembly. He has saved the Assembly from becoming a servant of the bureaucracy. . . We do not know what reason those persons, who say that the Government have amended the rules to preserve the rights of the Assembly, will assign for effecting such a change without consulting the Assembly. . . The hope that the Labour Ministry will safeguard the independence of the people will now be frustrated. . .

MATHRUBHUMI, Calicut, 27th and 29th Aug. 1929; and MANORAMA, Calicut, 28th Aug. 1929.

Referring to this subject the *Mathrubhumi* (27th) says that when it was rumoured that the "clerk" of the British Parliament had expressed an adverse opinion on the proposed curtailment of the powers of the President of the Assembly, it gave rise to some slight expectation that the Government of India and the Secretary of State would have the sense of justice to discontinue their efforts. But it is not so. . . Only law experts can say definitely whether the action will be *ultra vires*. If experts opine that it is not *ultra vires*, even then the exercise of that power is most outrageous and that power should be taken away. Even if the Government of India and the Secretary of State have such powers, their decision to take action without giving the Assembly an opportunity for discussing such a serious matter, shows the mentality of the Government of India as well as of the Government of Britain. It can be safely assumed that Mr. Patel will not helplessly submit to this mentality and the outrage which has resulted from it. . . The difference in the treatment of the people of Egypt and that of India should engage careful attention. How is it that they who are prepared to give complete independence to Egypt do not hesitate to curtail even the present limited freedom of India? The reason may be that Indians are not ready to act with the union and self-sacrifice evinced by Egypt. So this event should make the people of India more vigorous than ever to remedy this defect. In a later issue (29th) the same paper observes that the remark of a member of the Assembly that the Government are able to alter Council rules but they are not able to alter the President, is very true. If the Government think that by altering the rules all obstacles are removed from their way, there is no doubt that they are living in a "fools" paradise". The *Manorama* says that this action of Government is an encroachment on the powers of the Assembly and of its President. It is the President alone who should be the ultimate authority for controlling all affairs within a Legislative Council. If he transgresses any rule, it is for the Council to pass a vote of censure and remove him from office. No external power should have such authority. This is the rule in every

civilized country of the world. It is a wise rule but in unhappy India it has no place, as many other things. This is not surprising, considering the fact that legislative councils in India do not possess complete authority. The present bar to the authority of the president is greater than any previous one. But President Patel is an extraordinarily courageous man and may be trusted to break and throw away any fetters. In fact, it was his fearlessness that prompted Government to act so, in order to secure freedom for their autocratic acts. . . It is surprising that the Labour Government should have countenanced such an act. The tightening of the hold on India, after the withdrawal of troops from Egypt, is pregnant with meaning. It is to be interpreted as a declaration that in the case of India, the Labour Government are not prepared to alter the old policy or that they are unable to alter it. Let the Moderates, who are under the delusion that some benefit would come from Britain, help the Congress programme. This is the only way of getting that motive power which brought about the redemption of Egypt.

Observing that the recent addition to the Indian Legislative Rules does not serve the purpose of curtailing the powers of the president, the *Qaumi Report* sarcastically observes that the only straightway of doing so is to omit the saving clause from the Standing Order giving discretion to the president in certain cases. Remarking that India being a dependency is being deprived of her liberty in every possible way, the *Alma-e* thinks that the object of the Government in amending the Indian Legislative Rules is to proceed with the Public Safety Bill in the Assembly before the expiry of the period of the Public Safety Ordinance. Referring in this connection to a rumour that the Hon'ble Mr. V. J. Patel would resign his office as a protest against the amendment, it observes that as curtailment of the power of its President is an insult to the Assembly, he should not resign but protest in every manner against the Government's wrong procedure. QAUMI REPORT, Madras, 25th and 27th Aug. 1929; and ALMA-E, Madras, 29th Aug. 1929.

The Government of the Punjab and the Lahore Congress.

28. The *Satyagrahi* writes:—When the Government were asked to give the Minto Park for the erection of the Congress Pandal, they at first refused to do so. When again the Reception Committee requested them, they agreed to give the Park on certain conditions. . . Lala Giridharalal writes to the effect that the Government are carrying on secret negotiations to freely give the tents etc., necessary for the erection of the Congress camp in the Minto Park in case the complete Independence Resolution is opposed, and that the prestige of the Congress should be maintained. We fully agree with this statement. The Reception Committee should fearlessly see that they do not lower the national flag. . . Every province has equal responsibility in the matter of the Complete Independence resolution. The Punjab is now sacrificing its all. The youths there are offering their lives for the emancipation of the country. That being the case, we may believe that the Congress Reception Committee will not act in violation of their duty. If such a thing is likely to happen as a result of the threats and the coaxing of the Government, we trust that the Congress leaders in the Punjab will give a fitting reply to the latter. Whatever extraordinary thing may happen, the country will surely make a stand for the maintenance of prestige of the Congress. The national flag must, at any rate, soar high in the sky. SATYAGRAHI, Ellore, 25th Aug. 1929.

Mr. Gandhi's refusal to accept the Presidentship of the Congress.

29. Referring to Mr. Gandhi's refusal to accept the Presidentship of the Lahore Congress, the *Rahbar-i-Deccan*, thinks that, as successful civil disobedience is not practicable in India, because of the breach between the Muslims and the Hindus caused by the Nehru Report, he has not accepted the grave responsibility. It finally asks both the communities to come to some compromise on the subject before the next session of the Congress so that India might attain *swaraj* under Mr. Gandhi's leadership. RAHBAR-I-DECCAN, Hyderabad (Deccan), 25th Aug. 1929.

Mr. Annapurniah.

30. A correspondent to the *Congress* writes:—At midnight on the 12th instant itself, Mr. Annapurniah was brought in a covered motor bus and stationed before the Police headquarters office, all the lights having been extinguished. Learning from some soothsaying spirit that he would be transferred (to some other jail), Dr. Subrahmanyam and some other friends came there and longed to speak a little with their friend whom they could not see for thirty months to come. But the Deputy Superintendent of Police CONGRESS, Sitanagaram, 13th Aug. 1929; and KALINGA, Berhampur, 14th Aug. 1929.

who was with Mr. Annapurniah stubbornly refused their request. Fearing that either some one might see him in that darkness or carry him away, the Police made him sit in the bus itself without removing the cover for more than an hour till the train reached the station though he had been complaining that he was being suffocated. The Deputy Superintendent alone got down and was pacing to and from. All this (fuss) was made to entrain one person who had not even the idea of escaping. The Deputy Superintendent of Police, the Circle Inspector, three other Inspectors and a suitable police force had to take all this trouble. . . Mr. Annapurniah at the time of the starting of the train blessed the Deputy Superintendent with the words 'May your labours be adequately repaid.' The *Kalinga* writes:—Mr. Annapurniah is one of those patriotic youths who came to the forefront during the non-co-operation movement of 1921. . . From the moment he was released from the jail till to-day, he has been conducting the newspaper, the 'Congress', with a high and unflagging enthusiasm, resoluteness and courage. Though we do not agree with the policy adopted by him in many instances and with his political opinions, we cannot but appreciate his unflinching patriotism, his desire for independence, and his self-sacrificing spirit. Though the national movement passed through many ordeals, it was Mr. Annapurniah the warrior of Independence, that stood as the right hand man of Sambamurti, the great patriot with an absolutely unshakable faith and with the preservation of the independence flag as his ideal. . . It was he who started new movements like the Independence (Day) celebrations and the anniversaries of heroes. The imprisonment of such a person for a period of two and a half years for the offence of sedition cannot cause surprise to any one. While the case was being tried it was highly unjust on the part of the Law Member to openly say in the Madras Legislative Council that the writings of Mr. Annapurniah were highly seditious. We are convinced that it is only patriots like Mr. Annapurniah who with firm faith do penance in jails for the prosperity of the country and who can offer their lives and all, if need be, coming out of the jail by the grace of God in due time and not those who remain outside and waste the country's time in verbal quarrels that are blessed. So we have to say that this punishment is not one inflicted by the Government but one that is self-imposed by Mr. Annapurniah for the enlightenment of his soul, his piece of mind and for the strengthening of his heart. We congratulate Mr. Annapurniah upon this and wish him a great future.

SATYAGRAHI, Ellore, 26th Aug. 1929.

Mr. C. Y. Chintamani and the C.I.D.

31. The *Satyagrahi* writes:—We congratulate Mr. C. Y. Chintamani on his having understood the real state of affairs. He has stated that he is aware of the fact that his name too has been included in the C.I.D. list. He has stated that the C.I.D. have been shadowing him. . . How could he escape being dogged? Executive Councillors, Ministers and others will be humoured only so long as they play second fiddle to the Government. They will be considered traitors the very moment they express their adverse opinions. Sedition only means obstruction caused to the free play of the Government.

RAHBAR-I-DECCAN, Hyderabad (Deccan), 27th Aug. 1929; and ALMA-E, Madras, 28th Aug. 1929.

The separation of Sind and the Hindu Maha Sabha.

32. Considering that the Hindus are opposing the separation of Sind from the Bombay Presidency to prevent the formation of another separate province with a Muslim majority, the *Rahbar-i-Deccan* condemns the Hindu Maha Sabha for having co-operated with the Indian Central Committee and sent a wire to its President, protesting against the separation of Sind. Admitting that there are communalists among the Hindus and Muslims the *Alma-e* observes that the Hindu communalists are more reprehensible because they are Congress leaders like Dr. Moonji and Mr. Kelkar while Muslim communalists like Sir Shafi do not claim to be nationalists.

SAMADARSINI, Madras, 17th Aug. 1929.

Proper and legitimate agitation.

33. The *Samadarsini* writes:—While it is the duty of one and all of the Indians to break the fetters of India's slavery, the means adopted to achieve this end are different. . . All those who are familiar with political agitation in our country may know that it has begun since the advent of Lord Curzon as the Viceroy of India and the partition of Bengal which he sought to effect and that revolutionary ideas have been spreading among the youth of our country ever since. It is no exaggeration to say that just in the same way as Mahatma Gandhi's preaching of non-co-operation has

uprooted the slavish mentality cherished towards the bureaucracy, his preaching of non-violence has blown out violent revolutionary methods which had taken a deep root among the irresponsible youth of the country. . . Even though the communist movement which Lenin spread in Russia in the name of Bolshevism does not at all suit the religious, social and economic conditions of the people of this country, we regret that some youths with extremist opinions should believe in these revolutionary ways as the only means for our salvation. . . . Not only are the anniversaries of the revolutionary leaders who proved detrimental to the peace of the Indian public held openly but the future citizens are also taught that such people alone are idealistic. The passionate youths do not regard as politicians those who lag behind in this respect. The authorities are somewhat passive regarding this matter. . . Bolshevick principles are inundating the country like a deluge. The ennobling programme of safeguarding the country, especially the Non-Brahmans of the Madras Presidency, from this righteous (used ironically) revolution, has to be decided. It is for the Madras Provincial Non-Brahman Conference to be held at Nellore shortly to decide upon a highly liberal programme calculated to save the country, especially the Non-Brahmans of the Madras Presidency, from this menace to righteousness.

ALMA-E, Madras, 29th Aug. 1929.

The present need.

34. Observing that the Nehru Report is a crushing reply to Lord Birkenhead's challenge to the Indians to prove their ability by preparing a constitution for India and asserting that considering the vastness of the country, and the diversity of religion, language and culture no better draft could have been made, the *Alam-e* writes :—Although the Muhammadans are justified in not accepting the Nehru Report in toto yet their rejection of the whole report is highly detrimental to their interests. The Hindu Maha Sabha on the one hand, and Mr. Md. Yacoob and his followers on the other, are creating obstacles in the way of compromise. As the year 1930 is fast approaching mutual compromise is what is needed at the present juncture.

ANDHRA PATRIKA, Madras, 29th Aug. 1929.

Insult to the Ali brothers.

35. The *Andhra Patrika* writes :—In view of the fact that the Government of South Africa have laid down insulting stipulations on the Ali Brothers who intend going to South Africa, Moulana Muhammad Ali has given up his voyage. . . It is doubtless from this that the Indians are considered as criminals in South Africa. We wish that the Ali Brothers may hereafter at least recognise the sad plight of India, utilise all their energy for the early attainment of the country's independence and not magnify internal differences. It is necessary that they should realise the fact that the Hindus as well as the Muhammadans will be worthless in the absence of the country's independence.

SWADESAMITRAN, Madras, 30th Aug. 1929.

Industries in India.

36. Remarking that the main reason for the progress of the western countries in the industrial field is the great support extended to such industries by the Governments of those countries, the *Swadesamitran* observes :—Though the industries therein are, as a result of such support now in a position to compete with the industries of other countries, the Governments are still extending protection to such industries. It is one of the duties of the Government to do so, and it applies to the Government of India also. It is because the Government of India have not been discharging this duty and have also been occasionally evincing their opposition, that India is in a very backward condition in the industrial field. The reason for this can be easily gauged by our readers. The wealth of India can increase only if she attains a name in the industrial field and, for this, the Government should give up the mentality exhibited by them in this matter till now and come forward to render the necessary aid. This has been laid stress upon by Mr. Alfred Chatterton, an ex-Director of Industries in this Presidency and a member of the Industries Commission. Will the Government realise their duty at least hereafter and do the needful ?

NAVAYUGA, Mangalore, 29th Aug. 1929.

Toll-gates in the Presidency.

37. Apropos of a Bill reported to have been prepared by the Government of Madras with a view to abolish all the toll-gates in the Presidency, the *Navayuga* adverts to the reported intention of the authorities to make good the toll-fees revenue that was hitherto being earned by the local bodies by levying a tax on all kinds of vehicles, and

remarks that the Government have found it difficult to find out the exact amount of revenue derived by the local bodies from vehicular traffic and that the absence of this information has stood in their way in introducing this legislation, and concludes with the opinion that, on whatever basis the authorities might levy taxes on vehicles, it would certainly be better to levy taxes on vehicles on an equitable basis than to continue the present hardship resultant on the maintenance of toll-gates.

SWADESAMITRAN, Madras, 31st Aug. 1929.

The development of waterways in India.

38. The *Swadesamitran* writes :—We have urged on several occasions that the improvement of waterways is very essential for the development of the trade of our country. In ancient days, these waterways were in good condition in the Madras Presidency and in certain other provinces and they greatly facilitated the carrying on of trade. But they have been neglected by the Government even as several important matters which are beneficial to the country have been neglected by them. The Government have bestowed their attention only on developing railways. As they have not paid any attention to the improvement of waterways for the last 50 years, waterways have now become more or less unserviceable. The commercial leaders all over the country have now begun to consider the necessity for the improvement of waterways. Mr. G. L. Mehta of the Scindia Navigation Company has made an important suggestion at a meeting of the Rotary Club held recently at Calcutta, that the Government of India should establish a separate department for attending to the means of communication in the country. If the Government pay immediate attention to this suggestion, there is no doubt that the country will be greatly benefited by it. Another suggestion also was made at the meeting that a separate Board should be established on the analogy of the Railway Board for the development of waterways. It is true that the situation relating to waterways will be different in different provinces. But if a Board which is really interested in the advancement of the country is established, it can properly examine this matter and take action. The Agricultural Commission also has made an important recommendation in regard to this matter. The Government will have discharged their duty if they appoint a Board consisting of experts for maintaining the existing waterways in good repair and for opening new waterways.

CONGRESS, Sitanagaram, 18th Aug. 1929.

Sreemanth Nana Dhundu Panth Saheb, Leader of the First Indian War of Independence.

39. In the course of the concluding article on the biography of Nana Saheb in the "*Congress*" observations like the following occur :— . . . While the soldiers of independence were triumphant at Cawnpore, the Fort at Allahabad fell into the hands of the English as a result of the treachery played by the Sikhs. When the English regiments were trying to march to Cawnpore, information reached General Havelock, the English Commander-in-chief, that Wheeler surrendered to Nana. Thereupon General Havelock became very indignant and immediately started for Cawnpore with an adequate force. On the way he burnt villages and intimidated the people. The English armies reached Fhatepur on the 12th in advance under the command of Major Renad. . . . Fhatepur was a stronghold of the revolutionaries. As soon as it fell into their hands, the English looted it and after the loot was over, all the living beings found there were burnt away without any trace. May the readers understand how the mischief played by the English at Fhatepur prior to the Cawnpore War filled with indignation even a person like Nana who was a repository of peace and noble-mindedness ! The smell which emanated from the corpses burnt by the English at Fhatepur became unbearable for Cawnpore. (This is perhaps the figurative way of saying that the information regarding the rout of the revolutionaries at Fhatepur reached the people living in Cawnpore and was unbearable for them.) The revolutionaries at Cawnpore came to know that the armies of General Havelock and Major Renad were going to pounce upon them. Nana decided to oppose the English in person near the Pandu River. While engaged in these military preparations, Nana came to know in detail of the ingratitude shown by the English ladies whom he protected. These ladies who were treated with great consideration by Nana had begun to dig pits (for Nana by writing secret letters to their own armies and by making traitors of some of the servants of Nana). It was then that Nana understood the undesirability of making distinctions such as relations, women and men at a time when one's own force was threatened with danger in war. . . . He cast away to the winds the mad theory of Aryan Dharma and at once issued orders that all the English men and women (still in

captivity under him) should be killed without any distinction. . . Thus, 125 English men and women were sacrificed to the swords of Nana's soldiers and their corpses, dragged into a well. This incident was being freely described in the public streets that day by the people with all sorts of exaggerations of their own added to it. Relying upon these cock-and-bull stories, historians have stated that Nana indulged in brutal murders and there was no greater traitor than he. . . What else is it but dishonesty that those historians, who raised as a great hero demon Neill that recorded with pride in his own handwriting the fact that he had burnt villages should describe Nana as a traitor and a cruel man on the strength of doubtful authorities. It is regrettable that those historians who admired the action of Neill that murdered two thousand people in two days saying that "the cruelty shown on that occasion resulted in permanent kindness to living beings", should not be ashamed to portray in such contemptible terms the tragic episode of Cawnpore which was a retaliation for the atrocities committed by the English generals which would rend even the stoniest hearts. Demon Neill himself massacred ten times the number of persons whom the revolutionaries killed during the whole revolution. The demons who committed such mischief (they were many in number) became great heroes, while Nana who had drawn out the sword for the discharge of swadharma (his own duty) and for the liberation of Mother India from the fetter of slavery has come to be described as a traitor by the English historians, the murders committed by him purely in retaliation having been exaggerated out of all proportion. Readers! do you understand what a great defect it is that Indians should have no historians? Vinayak Savarkar who published the real history to the world as a result of endless labour had to fall, together with his book, a prey to the English jail. Look at our wretched lot! But times are bound to change. This is the Divine Law. This real history cannot lie hidden. . . To wreak his vengeance fully upon Nana, General Havelock had Cawnpore looted, executed many people, imprisoned orthodox Brahmans and made them lick the English blood in Safeedkhoti with their tongues. On the whole, Cawnpore which witnesssed the festive court of independence on the 28th June became a prey to the mischief of the English armies on the 19th July. Nana was pursued by the English armies from Cawnpore to Brahmavarta which too fell into the hands of the English. Thereupon, Nana crossed the Ganges and went somewhere. . . After the revolution subsided to a large extent he repaired to the Hindu State of Nepal with a following of twenty thousand people. He thought that Jung Bahadur, the ruler of Nepal, who had a high regard for the Hindu religion, would give him protection and arrived accordingly in Nepal with a large sum of money; but, Jung Bahadur proved treacherous and refused to afford special protection to Nana's armies. The entreaties of Nana went in vain. Not only had Jung Bahadur failed to protect the revolutionaries but he even gave free access to the English to his State and afforded them an opportunity to chase the revolutionaries. Is it not traitors to the mother country like Jung Bahadur that are solely responsible for the sad plight of Mother India. What become of Nana after his 20,000 followers dispersed in confusion, history does not know. Some of his followers had fallen a prey to the English armies, while some others took refuge at the feet of the English. The rest of them went into forests thinking that living in forests, eating roots, was better than living in British territory and dying of thirst for independence. Nana also entered a forest which it has been impossible for the historian to locate. General Hope, the then English Commander-in-Chief, sent word to Nana asking him whether he would be a servant of the British Government. But will Nana stoop to such meanness? After recounting the misdeeds committed by the English and stating that he would never surrender himself to them he observed in the course of his reply: What right have the English to remain in this country? Who are you to proclaim me as a dacoit? Born in this sacred land are we robbers in our own country? Are you foreigners, the rulers? This was the final messsage of Nana. . . Nana, who was born in the Mathiran Hills in Maharashtra, who had sown the seeds of revolution in Brahmavarta and become the leader of the soldiers of independence in the whole of India and who had been a thorn in the side of the English armies at last disappeared in Nepal. His fame will never suffer in the least because he was condemned on the strength of the Cawnpore cock-and-bull stories by the English who were in a position to commend demoniacal

heroes like Neill. In the firmament of Indian independence, the lustre of Nana is shining brilliantly even to this day. It is bound to shine so. For some time that lustre was shrouded in a cloud on account of the false history written by English historians. But with the advance of time, that cloud has dispersed to-day. The days are bound to come when in every Indian home the blessed names of great warriors like Nana, the Ranee of Jhansi, Tantiya, Kumara Simha and Azimullah who waged the first magnificient righteous war to instale before long mother India on the throne of independence will be praised. These heroes will be worshipped as Gods on earth just as Sri Rama and Krishna are being worshipped. Though the English historians once described Sivaji as a mountain-rat, even the foreign Government (the British Government) recognizes him to-day as a national hero. Similarly, in a short time when Indian independence comes within sight, the English themselves will doubtless admire Nana as a great hero. Readers, raise your hands and salute the young Nana. Be sure that empty salutations are of no good. It is our duty to make a vow to him, that we shall work day and night for the attainment of independence for our motherland. Reflect once more on the last message of the young Nana. The Mahratta lion, though weak, roared, "Are we robbers in our own country and the foreigners, rules?" Even to-day, we are only robbers in our country while foreigners are the rulers. Readers, with the weapon of peace in hand, bear the responsibility of redressing this misfortune as a result of studying the biography of Nana, 'Vandemataram' (Salutation to the mother!).

III.—Legislation.

CHITRAGUPTA, Bangalore, 22nd Aug. 1929; and RASHTRA BANDHU, Mangalore, 26th Aug. 1929.

The Indian Coastal Traffic Reservation Bill.

40. Prefacing a leading article on this topic with the remark that it is a foregone conclusion that British commerce and industries would go to the wall if the British would confer independence on India which had been swallowed on various pretexts by the English traders, and adversely criticising the communication addressed by the Secretary of the Indian Associated Chambers of Commerce to the members of the British Parliament and to other important instiiutions in England, the *Chitragupta* remarks that there is no justification whatsoever in the contention put forward by the Secretary that the passing of the Indian Coastal Traffic Reservation Bill would result in creating racial ill-feeling, opines that the British themselves have implanted racial differences in this country by not giving higher appointments in the Army, Navy and the Railway Board to the Indians and that it looks as if the object of the Associated Chambers of Commerce is to carry on a propaganda with a view to prevent the British from conferring economic, commercial and political independence on India, and concludes with the remark that it only remains to be seen whether the Labour Government would lend their ear to this selfish propaganda. Anent this theme the *Rashtra Bandhu* remarks that the agitation now carried on by the various British shipping interests both in England and India against the passing of the measure by the Assembly is only a means of forcing the hands of H.E. the Viceroy not to give his assent to the some and that it is not unlikely that the Viceroy too would condescend to abide by the wishes of his countrymen.

TAMIL NADU, Madras, 26th and 27th Aug. 1929; and DRAVIDAN, Madras, 27th Aug. 1929.

The Report of the Age of Consent Committee.

41. Appreciating the report of this Committee, the *Swadesamitran* observes:—If the members of the Committee had not indulged in a propaganda about their own views when they toured the countiy the suggestions now made by them in regard to reforms in the field of marriage would have carried greater weight. Even in their report, they have displayed this spirit of propaganda in certain places while replying to the objections raised by the orthodox section. The subject of their enquiry is a very difficult and subtle one. Nevertheless, it has to be considered carefully with reference to common sense and the present condition of the country, as it has a very close bearing on the future of the country. There has been great feutter among the orthodox section in the expectation that the Committee might make the recommendations now found in its report. Though we do not accept all the recommendations of the Committee, we cannot approve of some of the methods

adopted by the orthodox section for organizing an opposition to them. We cannot accept many of the arguments advanced by this section in this behalf, nor can we approve of the efforts made by them to make it appear that this will endanger the Hindu religion. It is not an easy matter for the recommendations of the Committee to endanger the Hindu religion. It has remained in tact, in spite of all the attacks made on it for several centuries by social reformers. However, no one can deny that a change is now taking place in Hindu social life in accordance with the recommendations of the Committee. Every one has to admit that the age of marriage is going up without our being aware of it and that it has gradually gone up within the last 25 years. Twenty-five years hence the situation may arise when the people will feel surprised at even such moderate recommendations of the Committee having caused a flutter among the orthodox section. It is not possible to deny the need for introducing reforms in this matter. Still it will be wise to act in such a manner as will not provoke much opposition. The *Tamil Nadu* (26th) observes :—The Committee recommends that the age of consent should be fixed at 15 years and, though half the number of the members have appended dissenting minutes, none of them has refuted the need for legislation on this subject. If legislation determining the age of consent is to be effective, it should contain also a provision regarding the important subject of fixing the age of marriage. The Committee is for fixing the age of marriage at 14. It is ludicrous that the age of marriage should be fixed at 14 and the age of consent at 15. Girls in India usually attain puberty even at the age of 13. So, we think the suggestion that they should be married at 14 and be made to wait for one year for consummation is an impracticable one. The Committee may say that this decision was arrived at, in order to satisfy those who oppose the Bill. There was opposition from them even when 'Sati' was prevailing, when there was a discussion about widow remarriage and when the Civil Marriage Act was passed. As those, who raise the cry of danger to religion for anything and everything, now see that religion has not been endangered after all by the passing of these laws, they will soon find out that religion does not disappear on account of the passing the Age of Consent Bill. If a girl is married before the age of 15, attains puberty and her marriage is also consummated, it cannot be found out unless she becomes pregnant. It can never be expected that the relatives of the couple will make public the fact of consummation of marriage, so as to bring trouble to the couple. So, whatever may be the age of consent fixed by law, it will be impossible to prevent the consummation of marriage beyond the age fixed for marriage. If the age for marriage is fixed at 14, the age of consent too will in practice become 14. The age of consent was 10 at first. In 1891, it was raised to 12 and in 1925 to 13. In 1927, Sir Harisingh Gour brought forward a motion for raising this age to 14 in the case of married girls and 15 in the case of others. It was as a sequel to this that the Age of Consent Committee was appointed. If the Committee thinks that there should be no consummation of marriage before the age of 15, it should raise the age of marriage also to 15. We desire, therefore, that in the Bill introduced by Mr. Haribilas Sarda regarding the age of marriage, it may be fixed at 15. The *Tamil Nadu* (27th) observes :—Both the orthodox people and those, who pretend to have given up orthodoxy, are not satisfied with this report. But this was as expected. The curious feature, however, is that they find useless arguments to maintain their religious perversity. They say that there is no necessity for determining by means of statute the age of consent or marriage, as it is going up of its own accord. But the progress in this direction is not rapid. For thirty years between 1891 and 1921 the increase in the number of unmarried girls between 10 and 15 years of age is only 11 per cent. But there has been no increase in the number of girls who remain unmarried after their fifteenth year. So it cannot be said that the people are progressing of their own accord. It is an empty talk to say that legislation cannot achieve anything in this direction. The age of marriage has been fixed by law in countries like Turkey, Egypt, China, Austria and Spain. In India, the age of marriage has been fixed at 15 in places like Rajkot and Mandy. A law has been passed regarding the age of marriage even in Indore and Baroda States. Religion has not come to an end nor has anything untoward happened in these countries. We ask how either religion or the country will be endangered by legislation on this matter in India alone. Some people complain that the Government are interfering with religious affairs, contrary to the proclamation issued by Queen

Victoria. It is impossible to separate religion from the life of the people in the existing condition of the Hindu society. 'Sati' and the prohibition of widow re-marriage were also deemed to be religious matters. Where are they now? Further, the present Bills have been introduced by popular representatives. The Government have not interfered. As the Government will soon be converted into a *Swarajya* Government, it will not hesitate to frame laws required by the Indians. Even the proclamation of Queen Victoria does not contain anything contrary to the enactment of this law. In England, early marriages are very rare. Still, a proposal was made in the Parliament recently for raising the age of marriage from 12 to 15 so as to avoid the law being defective and to prevent other countries from ridiculing England. If a law is necessary in England, where early marriage is rare, then we need not say anything about the importance of the enactment of a law in India, where 24 per cent of the girls are married early. It is unwise to expect the people to give up this evil practice of their own accord. Law alone can prevent it. The *Dravidan* observes:—Though we accept all the recommendations of the Age of Consent Committee, we differ in regard to certain of them. Firstly, the age of marriage and the age of consent need not be 14 and 15 respectively, but should be one and the same. Again, we have to differ in regard to another recommendation also. It is improper to fix 15 years for married girls and 18 years for unmarried girls as the age of consent. This resembles the inequity of there being in the Hindu Law one law for the Brahmans and another law for the non-Brahmans. The object of fixing a certain age as the age of consent is to prevent the health of girls being spoiled by sexual intercourse. While so, how are the bodies of married girls stronger than those of unmarried girls? With the exception of these two recommendations, we have no difference of opinion in regard to the other recommendations of the Committee. Though the recommendations of the Committee are very moderate, we would request the Government to accept them at once and enact a law. If the Government keep quiet for the reason that they should not interfere in religious matters, they will be deemed to be unfit to rule India even a minute longer.

ANDHRA PATRIKA, Madras, 26th Aug. 1929.

The *Andhra Patrika* writes:—Sir H. Gour has introduced a Bill in the year 1927 recommending that the age of consent should be raised to 14 years in the case of married people and 16 years in the case of others. Though the Government were sympathetic towards this Bill they wanted to ascertain the public opinion. As a result of this, the Age of Consent Committee was appointed. This Committee has recommended that the age of consent should be raised to 15 years in the case of married people and to 18 years in the case of others. Their recommendations would not have met with any opposition if they had stopped there. The recommendations of the Age of Consent Committee will not command universal approbation, since they have proceeded to fix the minimum marriageable age at 14 years, not satisfied with fixing the age of consent. The major portion of their report was taken up by the discussion relating to the marriageable age. There is already a Bill introduced by Harabilas Sarada to serve this purpose. The report of the Age of Consent Committee goes to diminish the value of the Sarada Bill. The question of fixing up the marriageable age does not appear to have been included in the terms of reference made by the Government to the Age of Consent Committee. Besides, the proposals requiring the maintenance of registers to record marriages and the issue of marriage certificates to the contracting parties are repugnant to the Hindu traditions and may seem distasteful to some extent. It is natural that the recommendations, by virtue of which a husband may be punished for transgressing the provisions of the Bill with imprisonment extending up to ten years if the wife is below 12 years of age and with one year's imprisonment or fine or both if she is between 12 and 15 years of age, should provoke hostility. Infliction of imprisonment in the matter of marriage customs cannot but look absurd.

CHITRAGUPTA, Bangalore, 27th Aug. 1929; and SWADESHABHIMANI, Mangalore, 30th Aug. 1929.

Anent this measure the *Chitragupta* remarks that it is but meet that a law based on the recommendations of the Report of the Age of Consent Committee should be enacted and that an active propaganda should be started throughout the country to enlighten the ignorant masses on the provisions of the same. The *Swadeshabhimani* opines that if fixing the age of marriage is at all necessary, the fixing of it at 12 would greatly help the parents of the girls and would rid them of much of their anxiety.

Referring to the recommendations of the Age of Consent Committee, the *Mathrubhumi* remarks that the recommendation that the age of marriage should be 14 and the age of consent 15 is most unsatisfactory as any detection and punishment of violations during the intervening period will be very difficult. The only remedy is to fix both the age of marriage and of consent at 18. . . Although there is much opposition from the orthodox section yet it is clear that that section is in a small minority. . . It is not at all right to sacrifice the wishes of the majority and the welfare of the country to the orthodoxy of a few. MATHRUBHUMI, Calicut, 29th Aug. 1929.

The *Qaumi Report* publishes an Urdu translation of extracts from the Joshi Committee's report relating to the Madras Presidency and vindicates it, meeting the objections raised by the Muslims. Wondering why the age of consent for unmarried girls has been raised to 18 while for married ones it is only 15, the *Rahbar-i-Deccan* oppose the application of the Child Marriage and Age of Consent Bills in the case of Muslims. QAUMI REPORT, Madras, 29th and 31st Aug. 1929; and RAHBAR-I-DECCAN, Hyderabad (Deccan), 31st Aug. 1929.

42. Anent this topic the *Navayuga* remarks that Mr. Satyamurthi and other members of the Madras Legislative Council were not justified in opposing this measure tooth and nail, in view of the fact that the Public Services Commission is to be formed with the object of giving due representation to all the communities in public service and that even if it should be considered defective in some respects, it would be possible to amend the measure in the light of experience to be gained in the working thereof. NAVAYUGA, Mangalore, 22nd Aug. 1929.

The Madras Public Services Commission Bill.

Remarking that the rules recently issued by the Local Government in regard to nominations to superior posts in the Police Department show that its observation, that the Public Services Commission to come into existence in accordance with the Act passed recently will not be an independent body but will have to act according to the wishes of the Government, has proved true, the *Swadesamitran* observes :—It is to be noted that, though these rules were drafted even before the Public Services Commission Bill was taken up for discussion, they were not published till after the Bill was passed into law. There is no justification for the Government having refrained from publishing these rules and intimating to the Legislative Council the fact of these rules having been drafted, unless they thought that the publication of the rules would create a difficulty in the way of getting the Public Services Commission Bill passed into law. According to the provisions of the Bill, the Commission is bound to abide by the rules already framed or to be framed by the Government. Direct recruitments will be made for half the number of the posts referred to above and Inspectors will be promoted to the remaining posts. In making promotions, the Commission can consider the claims of only those candidates, who are recommended by the Head of the Department and cannot consider the claims of the other Inspectors though they may be seniors in service. Even in this, the Commission should follow only the communal order laid down by the Government. It is certain that as a result of this arrangement, nominations will be made only on communal considerations and not in considerations of merit. If communal preference is to be the main criterion for making appointments, there need be no pretence of maintaining a Public Services Commission at an enormous expenditure. It is now clear why the Government opposed the motion brought forward to postpone the discussion of this Bill. Though Government may think that they are satisfying a few by adopting such methods, we are bound to sound a note of warning that this arrangement is likely to affect all persons materially. SWADESAMITRAN, Madras, 29th Aug. 1929.

43. The *Andhra Patrika* writes :—The Bill that was introduced in the Madras Legislative Council to abolish brothels was originally intended to be applied only to the City of Madras. We feel very glad to hear that the Select Committee has made it applicable to the whole of the Madras Presidency. . . It is well that the Select Committee should cancel the punishment of whipping for those crimes that come under the scope of this Bill. . . We hope that the public will support this Bill and make it into an Act. ANDHRA PATRIKA, Madras, 27th Aug. 1929.

The Bill relating to the suppression of brothels.

IV.—Indian States.

Alma-e, Madras, 27th Aug. 1929; and Al-Kalam, Bangalore, 24th Aug. 1929.

Cycle tax in Hyderabad (Deccan).

44. Deprecating 'the poisonous propaganda' carried on by certain Hindu papers against Muslim States and referring to the allegation in the *Riyasat*, Delhi that H. E. H. the Nizam gets twelve thousand rupees by levying an annual tax of a rupee on each cycle in his State, the *Alma-e* wonders why the levy of such a tax should not be considered objectionable in British India and other Hindu States and adds that the only motive for such objections is that Hyderabad is a Muslim State. The *Al-Kalam* also expresses similar views and wonders how the Nizam can benefit by taxes.

Dravidan, Madras, 29th Aug. 1929.

The Travancore State.

45. Remarking that there is Brahman domination in all the Indian States in South India, the *Dravidan* observes:—The wretched Code of Manu is still commanding secret influence in the Indian States even at the present time when there are the British Government and the Indian Penal Code in India. The Travancore State, which is one of the Indian States in South India, has been famous for its Brahman domination even from the ancient times. As the orthodox Brahmans went on gaining influence in the palace in the name of religion, their descendants began to gain influence in the administration also. Hence, it is only the Brahmans that are now predominant in this State in all the posts from that of the Diwan to that of a peon. The whole of the Education Department is only a Brahman *agraharam*. Though there are a large number of persons in the Nayar and Christian communities who have received higher education and though several of them have applied for posts in this department, it is only the recruitment of a large number of Brahmans in the department that is very much in evidence even now. The number of the Brahmans employed in other departments too is not small. We very much regret to have to say that, ever since Her Highness the Maharani Setu Lakshmi Bai became the Regent, the Brahman domination in Travancore has begun to gain additional strength. Though Her Highness the Maharani is a well-intentioned lady, it appears that her good name may be spoiled by the mischief played by her husband Mr. Rama Varma Koil Tambiran. Is not the world aware of the fact that a Brahman official, who was a non-entity during the time Mr. Raghavayya was the Diwan, secured a post in the Huzur Secretariat, after Mr. Rama Varma became influential? What are the special qualifications of Mr. V. S. Subrahmanya Ayyar which entitle him to be appointed as Diwan? If a person, who does not possess the least administrative experience, is to be appointed Diwan all of a sudden, he must have some special qualifications. What are those qualifications? If the Maharani wanted to appoint only a native as the Diwan, is no other competent native available? Is she not aware of there being several experts in British Service, who are the natives of Travancore.

Errata.

Report No. 32 *of* 1929.

Page 1100, paragraph 53, line 5, *for* 'irrepairable' *read* 'irreparable'.
" 1102, " 56, line 14, *read* a question mark after 'bloodshed'.

Report No. 33.

Page 1142, paragraph 46, line 3, *for* 'miscroscope' *read* 'microscope'.

Report No. 34.

Page 1164, paragraph 20, line 21, *read* 'of' after 'grant'.
" 1173, " 48, line 24, *read* 'Bill' instead of 'bill'.

Report No. 35.

Page 1188, paragraph 8, line 12, *insert* 'them' after the first 'to'.
" 1192, " 15, line 12, *insert* a comma after 'countries'.
" 1192, " 16, line 4, *insert* 'a' before 'certain'.
" 1195, line 25, *for* 'content' *read* 'contend'.
" 1196, paragraph 23, line 6, *for* 'jourpal' *read* 'journal'.
" 1203, " 37, line 10, *for* 'completion' *read* 'competition'.

Issued, on 12th September 1929.]

20/9/29

CONFIDENTIAL. No. 37 of 1929

REPORT

ON

ENGLISH PAPERS EXAMINED IN THE SECRETARIAT, FORT ST. GEORGE,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the week ending 14th September 1929.

District Magistrates are requested to send to the Chief Secretary to Government, Public Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS.

I.—Foreign and Dominion Politics.

Condition and rights of Indians in the United States of America.

Hindu, Madras, 11th Sep. 1929.

1. Referring to Sir Denys Bray's statement in the Legislative Assembly regarding the position of Indians in America, the *Hindu* remarks :—" . . . The abject surrender of the Government of India which Sir Denys Bray's statement signifies is understandable only on the assumption that India, being helpless, should willingly accept such ameliorative measures as may be taken by the United States Government and should not ask for more. This attitude of approaching the subject with bated breath and wispering humbleness India cannot agree to adopt. Racial discrimination of an aggressively virulent type has been made by America and Indians, who in America constitute no social or economic problem, are being subjected to a treatment which is marked neither by grace nor by fairness. As the statement of the American missionaries has it, such treatment constitutes 'a violation of good faith and of international ethics, an affront to the people of India and a source of deep racial resentment' and is opposed to Christian principles. We do not therefore consider that Sir Denys Bray's statement is one which can satisfy public opinion in India and we hope that members of the Assembly would take such steps as are necessary to apprise the Government of the state of public feeling in the country regarding this question."

The Labour Government and the East African question.

Hindu, Madras, 12th Sep. 1929.

2. The *Hindu* remarks :—" . . .. The position of the Labour Government in this matter has so far been not made clear. The stand, taken by Mr. Johnstone when the Labour party was in the opposition, that that party, if it came into office, would consider itself free to take its own line on these important issues has yet to be endorsed by the Colonial Secretary and the Cabinet. Wheher Lord Passfield will be able to resist the definite pressure which the Colonial Office is known to be so often exercising on behalf of the white colonists is not known, but we are told there is some ground for the belief that the Labour Government might set up a joint committee of both Houses of Parliament to deal with the recommendations of the Hilton-Young Report and advise Parliament thereon. We do not know how far this will be an advantage to the cause of Indians resident in East Africa and how far in the midst of the very large number of issues raised in that report the Indian cause will have a chance of fair and just consideration. In any case the first duty of the Government as well as of the legislature in this country is to place their views strongly and clearly before the British Government and Parliament and not lose valuable time and the opportunity to do so that exists during the present session of the Assembly."

II.—Home Administration.

(c) Jails.

Death of Lahore hunger-striker.

Hindu, Madras, 13th Sep. 1929.

3. The *Hindu* has the following :—" The death, following a prolonged period of hunger-strike, of Jatindranath Das, one of the accused in the Lahore conspiracy case, will cause widespread regret. His condition had been serious for several days and all hopes of his recovery were practically abandoned when the Government, in spite of repeated requests, refused to release him unconditionally. Das has given up his life in an endeavour to force the Government to treat political prisoners as human beings. Their conduct towards him, when he was in his last gasp, was not characterised by that chivalry which they could have so well afforded to display. Jatindranath Das's martyrdom will not have been in vain if it persuades the Government to exercise a little introspection and rid themselves of wilful obstinacy."

(*f*) *Land Revenue and Settlement.*

JANMABHUMI, Madras, 7th Sep. 1929.

Land League.

4. *Janmabhumi* writes :—"To say that the ryot is the pillar of *swaraj* is to repeat a truism. But to understand all the implications that this truism carries with it is a task that is deserving of our attention. No one can be a pillar of a State any more than aught can be a pillar of an edifice if he or it is decrepit or diseased. What else, is a ryot, weighed down by debt, who has no land of his own but slaves for all time, than a decaying and decrepit pillar? That is why the immediate task for the *Swarajist* soldier is to put the ryot once again on his legs. The problem of the ryot presents two aspects, the aspect that deals with his rights and the aspect that deals with his responsibilities or liabilities. Before you think of dealing with a man's right, you must help him to discharge his liabilities. To liquidate the debts therefore of a ryot is the primary task of national regeneration. Then we must invest him with those inalienable and inherent privileges which a cultivator must always possess. Is the land the ryot's or is he a tenant at will? If the latter, it is time that he should wake up to a sense of his own rights. For this purpose the formation of a Land League is urgently needed. The impetus given by the starting of a Land League in Guzerat and Maharashtra had led to a similar demand from the South and the Andhra Provincial Congress Committee passed a resolution last Sunday authorizing the formation of a Land League for the Andhra desa and at the same time endorsing the conception of an All-India Land League. . . In Ireland, in fact, the Land League preceded the establishment of Home Rule. Not that there was no Home Rule movement before the Land League but that the Land League was formed towards the close of the 19th century and as an accessory to the Home Rule agitation. . . Through the agitation started by these Leagues it was made possible for the Irish ryot to be liberated from the clutches of the English and Scottish landlords who made the Irish people mere tenants at will. Parliament was compelled to vote a huge sum running up to millions in order to buy up the lands of the absentee landlords and distribute them amongst the Irish peasantry. This made the peasantry erect, conscious of their own rights, active supporters of the Home Rule movement and soldiers in the vanguard of Irish nationalism. What was true of Ireland is equally true of India. Give strength and life to the ryot and you will strengthen and enliven the national movement."

DAILY NEWS, Madras, 11th Sep. 1929.

Land Revenue policy of Government.

5. The *Daily News* writes :—". . . Since the Bardoli struggle, a new orientation appeared to have come over the land revenue policy of the Government. But the characteristic quibblings with airy-nothings so predominant in the Indian bureaucracy has been in evidence in all the activities of the Government. No definite land revenue policy has been enunciated. Provincial Governments have been sitting on the fence. Masterly equivocation and manipulation are being largely resorted to, to explain away inconvenient questions or to foist legal cobwebs. Further, the preliminaries to the settlement operations in the near future in the Madras Presidency are going on apace. That resettlement operations ought not to be taken up without sanction of the legislature, was enunciated in unequivocal terms by the Joint Parliamentary Committee. The deliberate flouting by the Indian Government of so fundamental a principle of the Government's land revenue policy has been resulting in serious deadlocks and impasses in the matter of land revenue collection. In the Madras Presidency a committee has been appointed to enquire into the economic condition of the ryots in the East Godavari, West Godavari and Kistna districts. What the recommendations of this committee are to be remains to be seen. In the meantime it is incumbent upon every landholder in the Madras Presidency to join the Land League to be conducted under the auspices of Vallabhai Patel and his colleagues. The response already made to the call of this great public worker is very encouraging. We hope that the inspiring and the intrepid personality of the great leader will set at rest all vacillations and veerings round on the part of the people and bring about the speedy enunciation by the Government of an equitable land revenue policy."

(*k*) *General.*

National defence.

NEW INDIA, Madras, 5th Sep. 1929.

6. *New India* writes :—" . . . Indians well realize the importance of national defence. . . In the constitutions which they have drawn up there is no evidence of a disposition to leave themselves and their national liberties at the mercy of foreign troops ostensibly protecting them. The authors of the All-Parties' Report, which commands a much wider measure of support in the country than any other constitutional proposals, have not shrunk from placing the Indian army—which exists already—under a responsible Indian Minister who will be guided by a Committee of Experts advising him on the technical aspects of his tasks. The army problem is by no means an insoluble one. But the solution does not lie along lines that involve India's Self-Government being withheld till the completion of the Indianization of all branches of the army by the present authorities. If that process is to depend upon their sweet will and pleasure the country might as well wait for the Greek calends. The present Government has no incentive to hasten the process, but, on the other hand, is influenced by powerful motives to delay the consummation and indeed not to treat it as a serious aim at all. . . Such an attitude, it is needless to say, will be provocative of consequences highly disastrous to the relations of Britain and India. In the case of the colonies which are now self-governing dominions, Britain did not insist on their shouldering the full burden of their military and naval defence simultaneously with the grant of the self-governing status. If India is to be treated differently, the only reason for it, whatever might be pretended, can be that Britain has not the same ties with her as she has with the dominions and therefore not the degree of willingness she exhibited in their cases to grant us responsible government though it has been promised. India does not, however, appeal to any other sentiment than justice; she only demands that her right to rule herself, denied too long, must be admitted at once and provisions made accordingly. Britain keeps her army in India not solely for India's sake. It is well known that she has purposes of her own to serve thereby. This fact must be taken duly into account. If the British Government sets about to discuss these questions—the army and the rest—on the basis of Dominion Status, with India's natural leaders, it will be found, we venture to predict, that they are amenable to treatment that will result in satisfaction to both the parties concerned."

The United Provinces Simon Committee Report.

HINDU, Madras, 6th Sep. 1929.

7. The *Hindu* comments :—" The United Provinces Simon Committee have managed to produce a report which is nominally unanimous ; but the proposals put forward therein are patently the result of an exigent opportunism and they will be at least as unworkable as the dyarchic scheme which is recommended to be scrapped on this ground. . . The Committee advocates full provincial autonomy, but would retain the Governor's extraordinary powers, except in the matter of certification of legislation. There would be a Cabinet of six jointly responsible Ministers, but they are to be chosen 'with due regard to claims for the representation of minorities.' Since the retention of communal representation till the Muslims see fit to discard it is another recommendation of the Committee, the effect of this proposal would be to align parties in the Council on frankly communal lines and to turn the Ministry into a succession of unstable coalitions whose attempts to function will be further impeded by the inevitable cross-currents of personal jealousy—a state of affairs of which the history of dyarchy in Bengal provides a glaring instance. How queer is the Committee's notion of responsibility may be judged from the supremely fatuous proposal that nominated members representing particular interests or communities should also be eligible for ministerships. That is no doubt intended as a sop to the depressed and backward classes whose claim to representation is proposed to be met by the allotment to them of a handful of nominated seats. The device may or may not succeed, but there could hardly be a greater caricature of the bureaucratic diplomacy which makes nobodies Ministers and then expects them to collect an obedient flock in the legislature which could be marched into the Government

lobby at a moment's notice. Hardly more acceptable are the other recommendations of the Committee such as the constitution of an upper chamber with equal powers and the distribution of appointments on a communal basis."

JANMABHUMI, Madras, 7th Sep. 1929.

An agreed constitution.

8. *Janmabhumi* has the following:—" . . . If, for one moment, it is granted that the English Parliament declines to consider any other report than that of the Simon Commission, that it shall not invite an Indian deputation or parley with it, there remains no alternative to the Congress but to pursue the revolutionary method and take counsel with no one outside its own pale. It is then that the individuality of Congressmen and the integrity of their methods will come in for consideration and that consideration can admit of no compromises. But so long as we proceed upon the hypothesis that a settlement should be reached by a friendly intercourse between the representatives of England and of India, so long should it be considered unobjectionable for the various political forces in India to gather volume and momentum by joining together and evolving a common formula in respect of the elections to the Central Legislature. What may this formula be? Of course the agreed constitution will form the fundamental basis of union amongst the various political bodies. It is presumed for our purpose that we have agreed upon a constitution and that we have agreed further that Indian public opinion is determined to have that constitution and none other. We have also agreed to regard any other constitution than this as '*unsatisfactory, inadequate and disappointing.*' It is therefore meet for the politicians in India not merely to unite upon the issue of the agreed constitution but also upon the course of conduct which must be pursued if that constitution should not be adopted by the English Parliament. The course of conduct is clear. What did we do when the Simon Commission came against the wishes of the people? We boycotted it. If, in the wake of the Simon Commission, a constitution be granted to India which might not be after the wishes of the people, the course of our conduct would be equally clear. The only course would be to boycott the constitution as well. The various political schools then in India, Moderate, Nationalist, Home Rule, Dominion Status and Independent must agree to boycott the working of the constitution to be imposed upon this country against the consent of its people. . ."

HINDU, Madras, 9th Sep. 1929.

India and the League of Nations.

9. The *Hindu* remarks:—" . . . In observing that in the countries of the East, the League had come to be considered more and more a body representative of and amenable to the countries of the West, Sir Muhammad only gave expression to what in the East is considered the unvarnished fact. India particularly has good reasons to complain against the League's attitude towards her. The financial burden imposed on her has been out of all proportion to her influence on that body and intrinsically not justified. She is not as well represented on the administrative and executive organizations of the League as she deserves to be and Sir Muhammad Habibulla was quite justified in suggesting stronger Indian representation. Because of the lack of such representation, India has reasons to believe that she is not benefiting as much by the League as she is entitled to. The officials of the League, not being acquainted with her peculiar problems, naturally fail, out of sheer ignorance, and not of any deliberate intention to overlook her claims, to do justice by her. As Sir Muhammad observed, India is as anxious as any other member-State to further the ideals of the League. She wants universal peace based on disarmament and justice and she does not grudge to contribute her fair quota of funds and effort to realize the aims of the world organization. But this co-operation, hearty as it is, cannot continue long if she fails to get just consideration from an organization which claims and is entitled to support on the ground that it is an unfailing sustainer of justice. . ."

HINDU, Madras, 10th Sep. 1929.

The Assam Simon Committee Report and the Provincial Government's memorandum.

10. The *Hindu* criticizes:—" . . . The memorandum is typical of the bureaucratic attitude towards progress. It opposes adult suffrage and there is nothing to show that it favours any extension of the present franchise; in this respect the Provincial Committee shows itself

much more broad-minded, favouring as it does the extension of the franchise to all persons of not less than twenty-five years of age. The Government consider complete provincial autonomy impracticable on the curious and novel ground that the various provinces are interdependent! This interdependence is of course recognized as existing to a limited extent. But it will be amply provided for in any scheme that places the constitution of a self-governing India, on a federal basis. But the Assam Government apparently contemplate no change in the structure of the Government of India; and, consequently, their suggestions that 'the Governor-General should have effective control over matters affecting internal security and law and order' and that the Governor and his Cabinet should be advised by an experienced Civilian Finance Secretary would, if carried out, result in the perpetuation of dyarchy in all but name and the tightening of the control of the Central Government. The Provincial Committee's report is, again, less reactionary in this respect, but we shall have to suspend judgment as to the precise value of its recommendation in favour of full provincial autonomy till we know more about 'certain safeguards' which the Committee seem to consider necessary. Both the Government and the Committee are against the institution of a second chamber, though for different reasons. The most reactionary part of the Government's memorandum, however, is that which deals with the composition of the legislature. It observes: 'The Government will not willingly advocate any course which might accentuate communal differences, but they are convinced that the present system of representation is most unfair. They are therefore constrained to advocate the formation of separate constituencies for securing representation in the Council of special interests and communities.' In view of the fact that in Assam as in other provinces Muslims have special electorates and the planting and other vested interests have special representation even now, it is difficult to understand the precise significance of these remarks. If they mean anything it is that the Government will not be content with the perpetuation of the existing separate electorates and special representation, but ask for a logical and indefinite extension of a principle which, they themselves admit by implication, has not conduced to communal harmony. The value of their proposal to abolish the official *bloc* is largely discounted by their recommendation in favour of the retention of non-official nominated members—a suggestion which the Provincial Committee also favour, though they would reduce the number. Another retrogressive recommendation of the Government, which is rightly opposed by the Committee, is that the so-called backward tracts should be detached from the province and administrated by the Governor-General."

MADRAS MAIL, Madras, 10th Sep. 1929.

Commenting on the same subject regarding the recommendation to extend the life of the Legislative Council to five years, the *Madras Mail* writes:—" . . . With a guaranteed life of five years, the legislatures would be able to forget elections for a while and settle down to solid national service. One has only to contrast the atmosphere of the Council of State with that of the Legislative Assembly to see how great is the influence of the longer tenancy in heightening the general sense of security, and the ability to get down to essential business without having constantly to play to the gallery. Assam is to be commended upon the sound and progressive views in its memorandum and report, and on its ability to see that democracy requires complete trust in the elected representative to make it workable."

III.—LEGISLATION.

DAILY NEWS, Madras, 9th Sep. 1929.

Sarda's Child Marriage Bill.

11. The *Daily News* remarks:—" . . . We have great pleasure to note that, in spite of repeated on-slaughts from the orthodox contingents in the very strong-hold of the Government, Sir James Crerar, on behalf of the Government has given his unequivocal support to Sarda's Bill. The Home Member's speech is instinct with emotion at the horrors caused by early marriage and has foreshadowed the Government's attitude towards the elevation of Indian society and the legislation relative to the same. We hope that, in its passage through the Assembly, the Bill will be divested of all ambiguous or enigmatic provisions and be brought in

harmony with the opinion of the saner and less wooden elements of the Indian society."

SWARAJYA, Madras, 10th Sep. 1929.

Criminal Procedure Code Amendment Bill.

12. *Swarajya* remarks :—" . . . The present Bill is an attempt on the part of the Executive to circumvent the decision of the Lahore High Court. . . It may be a heroic remedy, but hardly a remedy, under the circumstances, prescribed by wisdom or common sense. The underlying logic, if at all there is any logic in this Bill, seems to be this : incapacity to attend court voluntarily imposed on himself by a prisoner cannot be treated on a par with incapacity to which he becomes subject independent of his volition, and hence the former must be deemed to cancel any immunity or concession attached either by convention or law to the latter. There is a certain measure of plausibility in this attitude, but it will be found on analysis that it too glibly assumes that the voluntary infliction of incapacity on himself by a prisoner has something to do with the desire either to enjoy the supposed advantage of absence from court, or to bring the proceedings themselves to a standstill. A careful scrutiny of the circumstances connected with the Lahore case itself, on which the Government base their Bill, will afford the most thorough refutation of even the possibility of an assumption of this kind. The hunger-strike of the Lahore prisoners has nothing to do with their trial as such. It was but a pure accident that the provisions of the existing law have compelled the Government to suspend the proceedings in the case as a result of the hunger-strike. The strike itself, in its origin, was prompted by motives of the highest public spirit, and prisoner or no prisoner, so long as the Government are guilty of the present autocratic and savage treatment of political prisoners, it is the right of every Indian who feels the grievance acutely to protest against it and express his resentment in every peaceful and legitimate way open to him. The Government cannot take away this right by legislation. The very attempt to take it away expresses a spirit of essential callousness as regards the fundamental issue raised by the strike. Moreover, the dictum that 'no man shall be condemned unheard' is an absolute prerogative conceded to accused persons without qualification by the usage of civilized countries and the acknowledged principles of jurisprudence. This absolute prerogative cannot be affected by what a prisoner does or fails to do before or after arrest. A Government which seeks to upset this sacred convention which is, as it were, the very bed-rock of equity in criminal administration, places itself automatically outside the pale of civilization and decency. The entire course of a trial, and above all the verdict of the Judge, is as a rule liable to be shaped by the extent to which the defence is able to destroy the evidence and arguments adduced by the prosecution, and how can this take place at all if proceedings are allowed to go on behind the back of accused persons even when they are unrepresented by counsel ? The Bill introduced by the Government is a valuable asset for securing convictions. But it is bound to ruin equity in criminal justice, and reduce every trial coming under its purview to a pitiful farce."

DAILY NEWS, Madras, 12th Sep. 1929.

The *Daily News* states :—" . . . This fantastic piece of legislation, the result of a hypersensitive and volatile bureaucratic mind, has no parallel in any civilized country in the world. The oddity of the Bill cannot be more pithily expressed than in the words of Mr. Jinnah. 'If any man wishes to starve himself to death' asks Mr. Jinnah 'why should we force him to have a trial and face the normal consequence of the law'. . ."

VERNACULAR PAPERS.

I.—Foreign and Dominion Politics.

The Hague Conference.

Alkalam, Bangalore, 3rd Sep. 1929.

1. Congratulating the European nations especially the Germans on the unexpected success of the Hague Conference, the *Alkalam* thinks that, unless the nations show a more conciliatory spirit in the coming Disarmament Conference, Mr. Macdonald's hope of a 'united Europe' will not be realized.

The situation in Palestine.

Tamil Nadu, Madras, 4th Sep. 1929; Swadesamitran, Madras, 5th Sep. 1929; Darul Islam, Madras, 6th Sep. 1929; and Saiphul Islam, Madras, 7th Sep. 1929.

2. Referring to the announcement of the High Commissioner in Palestine, that the idea of granting reforms to this country has been dropped on account of the recent disturbances there, the *Tamil Nadu* observes:—The promise made to the deputation of the Arabs recently has been cast to the winds. Palestine belonged to Turkey originally. After the war, the British Government have been governing it on behalf of the League of Nations. As soon as the British took over the administration, they declared that they were going to make the country the motherland of the Jews. We do not know where there was a need for this. Later, they brought in a large number of Jews from other places and made them settle there. Palestine, and especially Jerusalam, is a sacred place for the Jews, the Christians and the Muslims. As all the three religions have a big following, it will not be easy to hide over any untoward consequences that may result from the policy of the British Government. It has been admitted by the British Colonial Office itself that the Wailing Wall, which is the cause of the dispute between the Jews and the Muslims, belongs to the latter under law and that the Jews have, in practice, been praying near this wall even from the time of the Turkish rule. So the position is an irksome one. When the British undertook the administration of Palestine, they stated that they would in no way deprive the Arabs of their rights and that they would conduct themselves in the same manner in regard to the Jews. It is the introduction of an additional number of Jews into Palestine that has complicated the situation. There is nothing surprising in the Arabs apprehending that an attempt is made to crush them by increasing the Jewish population or in the Jews complaining that the British are not able to safeguard their customs. It has now become patent that the policy of colonization followed by the British is foolish and impracticable and has resulted in creating ill-will between the Muslims and the Jews throughout the world. It is as much a folly to think that the Arabs can be crushed by increasing the number of the Jews in Palestine, as it is to expect that all talk about *swaraj* will be at an end, if Christianity spreads among the people in India. There is no good in relying upon war-ships and bomb-shells to remedy the present situation. It is only calm consideration andan impartial outlook that will secure permanent peace in Palestine. The *Swadesamitran* writes:—The disturbance in Palestine has subsided a little now on account of the application of the British military strength. The Government have now decided to appoint a Commission to enquire into the causes of the disturbance. There is doubtless a need for an enquiry and action has to be taken to prevent the recurrence of such a disturbance. But our doubt is whether the Commission now appointed is fit to do this work. It is known that this will be a purely British Commission, like the Royal Commission on Indian Reforms. It is not yet clear how the Arabs of Palestine will receive it. But neither the British Government nor the British public have made a secret of their partiality for the Jews; and this is confirmed by the fact of the former having decided definitely now not to make any change in the scheme of Mr. Balfour. So, there is no room to believe that the Commission will act impartially. Under these circumstances, we cannot expect the Muslims of Palestine to have any confidence in it. Hence, we have to conclude that the British Government are adopting a mistaken policy as far as Palestine is concerned. The Muslims, who form the majority in that

country, will not surrender their rights for the sake of the minority. This dispute does not concern the Muslims of Palestine alone. It has attracted the attention of even Muslims in countries like Egypt and India and the Central East. So, there will be no use in accusing some Muslims or others of being responsible for the disturbance and punishing them. It would be desirable to ascertain the causes of the frequent occurrence of disturbances like this and remove the same. This depends solely upon the satisfactory fulfilment of the demand of the Muslims in Palestine for a democratic form of constitution. But the British Government do not wish to give up their powers. So, the League of Nations has to be made to interfere in this affair. It will then become patent whether the League, which is alleged to have been established to maintain justice in the world, has the courage to act justly in this matter. The *Darul Islam* observes :—It cannot be definitely stated now who is responsible for the present riots in Palestine. Those that read the news furnished by Reuter, which is the news agency carrying on propaganda on behalf of the whites, will think that it is only the Muslims that are committing atrocities. But it will be evident from the news furnished by the Muslim Associations of Palestine that it is only the Jews that are doing mischief and are responsible for the riots. The Muslims will never object all of a sudden to a custom which has been in vogue for the last thirteen centuries in respect of the Wailing Wall, nor can it be stated that the wall has now become more holy for the Jews. Hence, the Jews must have resorted to such mischievous acts only with a view to make Palestine their colony. Britain may check the Arabs by her military strength and establish peace for the present in Palestine. But, if she should carry on the administration of Palestine with the object of establishing her domination there or of making Palestine a Jewish country, there is no doubt that disquietude alone will then prevail. The establishment of Jewish domination in a country wherein 90 per cent of the population are Muslims, is a thing which can never be accomplished even with the help of the British strength. Hence, it would be proper on the part of Britain to yield to the demands of the Muslims of Palestine and come forward to grant suitable constitutional reforms to that country. Referring to the news that the meetings of Arabs proposed to be held to condemn the 'repressive' policy adopted by the Government in Palestine and the communiqué issued by the High Commissioner, have been prevented from being held and hundreds of Arabs have been arrested, the *Saiphul Islam* observes :—It is seen from the statement issued by the executive of the Arab organization in Palestine that the Government themselves are helping the Jews with arms. Need we say that thepoor Arabs there are being subjected to several kinds of hardships? This trouble began at the very time Palestine came under the control of the British and the latter ventured to promote machinations for ignoring the rights and liberties of the Arabs there and making it the motherland of the Jews. The fact cannot be hidden, that political and economic issues are also mixed up with this religious problem. The High Commissioner was not in Palestine when the recent trouble started. As he stepped in only a week back, he would not have had time to ascertain the real facts. It is in these circumstances that he has levelled charges against the Arabs, like those levelled against them by the Jews at their meetings in London and New York. It is of course necessary and reasonable to punish the offenders. But we cannot help condemning the action of the High Commissioner in having issued a communiqué before ascertaining the real facts by means of an enquiry about the disturbances. We sound a note of warning that, in this question affecting the whole Muslim world, truth will come out successful, whatever may be the repressive measures adopted to suppress it.

ANDHRA PATRIKA, Madras, 2nd and 5th Sep. 1929.

Referring to the letter written by Mr. Balfour to the Jewish leader, Dr. Wizman stating that the whole British Empire is determined to see that the arrangements inaugurated by him to make Palestine the homeland of the Jews all over the world are not disturbed in the least, the *Andhra Patrika* (2nd) observes :—We cannot expect this letter to be useful in clearing the situation in Palestine. On the other hand, it may go to increase the feeling of despair among the Arabs. The attempt at making a place long since inhabited by the Arabs, the homeland of the whole Jewish community in the world, may be characterized as contrary to the principle of self-determination. . . The League of Nations

have issued a mandate for Palestine and it is necessary when disturbances break out there that they should remove the chief causes of those disturbances and establish permanent peace. But it will not be proper on their part to try to maintain prestige. . . The Palestine mandate may be described as failure. The Labour Government will, therefore, do well, after understanding the real situation, either to give up the mandate or adopt some other course cancelling the Balfour communiqué. . . The *Andhra Patrika* (5th) writes :—The British Government have appointed a Committee to enquire into the causes of the disturbances in Palestine and suggest remedial measures. . . The Arabs state that the Balfour communiqué is the cause of the critical situation in Palestine. They do not approve of the arrangement of making Palestine a settlement of the Jews from all over the world. In these circumstances, it becomes the primary duty of the Enquiry Committee to consider how far the Balfour communiqué has been responsible for the unrest. But the communiqué says that the British will not agree to alter the arrangements suggested in the Balfour communiqué. What is the good of adopting remedial measures without understanding the real causes . . . As a result of the present attitude of the British Government in the matter, discontent has once again come to prevail among the Muhammadans both in Egypt and in India. . . We trust that the British Government will see with far-sightedness whether it is good to allow such discontent to grow or to examine the consequences of the Balfour communiqué.

Commencing with a verse which means, "Alas! the Muslim blood has become so cheap in Palestine that the Wailing Wall is being dyed with it," the *Alkalam* describes pathetically how the Muslims are being annihilated. Observing that the Arabs had drawn the sword in self-defence and that the one-sided communiqué of the High Commissioner blaming them creates doubts regarding the British policy in the country, it suggests the appointment of a neutral commission to enquire into the situation. Remarking that the bloody atrocities on the Muslims committed in Damascus are being repeated in the Holy land itself and condemning the policy of making Palestine the national home of the Jews, the *Sahifah* thinks that the present British policy may lead to a world war by driving the Arabs of Asia into the lap of Bolshevism and asks whether it is not more expedient on the part of Britain to put 40 crores of Muslims under obligation by adopting a pro-Arab policy than to please a few personalities like Lord Reading by siding with the Jews. ALKALAM, Bangalore, 2nd and 4th Sep. 1929; and SAHIFAH, Hyderabad (Deccan), 8th Sep. 1929.

The *Al-Ameen* draws attention to the grievances of Muslims of Palestine owing to the opposition of Jews resulting from the decision of the British to constitute it into a Jewish State. The paper says that as the messages that come from there are censored, correct information about the condition of Muslims there cannot be obtained. This great danger to these Muslims should be considered as a danger alike to all the 40 crores or so of Muslims of the world. They are the protectors of the sacred land of the Muslims. They are the caretakers of Masjid Aksa and Masjid Sakhara mosques. They are now made the butt for cannon and bombs from ships and aeroplanes. Those helpless brethren have telegraphed to India asking for help. Here the paper quotes two messages saying that Muslims are being massacred by hundreds by the Police and the Jews and seeking the help of Indian Muslims. . . Muslims should call meetings, make arrangements to help their brethren in Palestine and should ask the British Government to end these feuds. AL-AMEEN, Calicut, 3rd Sep. 1929.

Ali brothers and South Africa.

3. Commenting on the restrictions imposed on the Ali brothers subject to which only the South African Government are prepared to permit them to enter the colony, the *Mathrubhumi* says that the conditions are such as are not acceptable to any one with the least patriotism or self-respect. Such being the case it is not surprising that Mr. Muhammad Ali has decided to give up his visit to South Africa rather than submit to them. The paper observes that the incident demonstrates to any one who might have had any doubts in the matter, that India has no status in the Empire and that the Government of India are unable to protect even the most elementary rights of Indians. MATHRUBHUMI, Calicut, 3rd Sep. 1929.

ANDHRA PATRIKA, Madras, 6th Sep. 1929.

China and the Western nations.

4. The *Andhra Patrika* writes:—The independence of China is not yet settled. Russia has very recently girded up her loins against China on the pretext of protecting the Manchurian railway. The other European nations also are not willing to allow their influence in China to diminish. . . They have established their influence all over China. After the occurrence of the Boxer Rebellion, they had imposed heavy reparations upon China and she was paying them till recently. Not only have they occupied coastal places for purposes of trade but they have also stationed battle-ships in order to protect their commerce. They have set up separate courts of law and begun to follow their own Codes for the settlement of their disputes. What was the result? The Chinese became aliens in China itself, while the Europeans had all the power. . . Three years ago, the Chinese nationalists expressed in unequivocal terms that the existence of separate courts of law for Westerners would be detrimental to the national independence of China, that they should not have better rights than the Chinese themselves and that therefore the Europeans should forfeit their special privileges. England recognized the propriety of this request of the Chinese and gave a promise that she would help on China's independence and forego her own special rights. The other nations also made similar promises. Till now, these promises have not been fulfilled. Recently, when the Nationalist Government of Nanking pressed the European nations about this matter, the British Government replied that the wishes of China would not be acceded to till favourable circumstances presented themselves. The Government of America also gave the same reply. Just as they have said that India is still unfit for self-government, they have also said that China is not yet fit to administer justice to European residents. The reasons put forth by the British Government in this connection are unsound. . . Whether it be in the dominions or in other western countries, do they accord to others the same rights as are given to the white people? It is not known why China alone should be condemned in this respect. . . In case foreigners enter any western country and demand separate laws and special tribunals for themselves, will Westerners tolerate it? We may understand the Western attitude, if we see how the Americans have insulted under their emigration laws such a great poet as Dr. Rabindranath Tagore. It is needless also to say how in a similar manner Indians are put to several hardships in countries like Australia and South Africa. The insult levelled against the Ali brothers in South Africa is a strong instance in point. It is strange that Westerners should expect from others a reception which they themselves are not prepared to accord to others. . . The British are not yet convinced that justice will be meted out as between the Chinese and the foreigners living in China. It is clear, therefore, that they will still keep China in a dependent condition and exercise their influence. The British courts, the British Judges, and the British laws will still hold their sway. God alone knows when China will attain liberation and when she can administer her own laws. It cannot but look very strange that the Labour party who advocated the principle of self-determination and who admit the growth of self-respect among the Eastern nations should show such an attitude towards China and act in a manner detrimental to the cause of her freedom. . . It amounts to ingratitude towards China on the part of the Western nations, who have been allowed out of pity to settle there for purposes of trade, that instead of expressing gratitude they should insist upon having their special privileges intact until China gains wisdom. There is no scope to believe that either the League of Nations or any other association will be instrumental in securing independence to China. . .

SWADESHABHIMAN, Trivandrum, Vol. IV, No. 8 of 1929.

The disappointment of England.

5. One A. K. Pillai writing in the *Swadeshabhimani* says that owing to the short-sightedness of British statesmen America was lost, Ireland became an age-long enemy and India became devoid of faith in them for ever. When Zaghlul Pasha sued for peace they refused but in the end they repented. In Turkey they opposed Kemal Pasha and aided the Sultan. How did it end? They had a good hold on Persia. What is the present state? What is their influence in China? They tried all their artifices to stem the progress of new China. Now America has recognized China and England's disappointment is very great. Now they have begun to

praise China. Such are the artifices of British statesmen. The world has already known it on various occasions. They are using the same artifices towards Russia. There also, disappointment will be the result.

6. The *Swadesamitran* writes:—Though it is clear from the speech of Mr. Macdonald at the session of the League of Nations that he has lofty principles and is desirous of giving effect of them, it is doubtful if he will be able to do it. He pointed to the terms of the treaty offered by his party to Egypt as proof of his readiness to do what he can to translate into action his desire to establish peace in the world. There is no doubt that Mr. Macdonald's party really wish that Egypt should accept the terms offered by the Labour Cabinet and secure independence. As soon as they came to power, they had to carry on negotiations only with Muhammad Pasha, the Prime Minister of Egypt. But he is detested by the progressive party in that country. It is on account of the fear that, if the terms are settled with him, the Egyptians may let slip a favourable opportunity in consequence of their aversion for him, that Mr. Henderson has suggested that the terms should be accepted by the Egyptian Parliament. So, it is certain that Mr. Macdonald's party have been earnestly working for the conclusion of an honourable treaty between Egypt and Britain. The question is whether Mr. Macdonald will have the same lofty ideal even in the case of India and translate it into action. As stated by him about Egypt, India too is a country which has had a training from ancient days in civilization, philosophy, religion and arts. It has been subject to foreign rule only because it has not secured the worldly advantages enjoyed by the Westerners. Its people have realized their self-respect and are demanding the liberty enjoyed by the Europeans for generations. Will Mr. Macdonald fulfil their demand? If he wishes to do so, he has to give a reply before the end of this year; otherwise we fear he will give room for a breach of peace in India.

The policy of the Labour party.

SWADESAMITRAN, Madras, 5th Sep. 1929.

Referring to Mr. Macdonald's speech in the League of Nations laying stress on the importance of the Kellogg Pact, the *Andhra Patrika* writes:—It is essential that, for the sake of the world peace, the different nations should forego their self-interest to some extent at least. It will be difficult to attain universal happiness in the absence of self-sacrifice. . . Speaking about the problem of Egypt, Mr. Macdonald said that in order to secure peace, it would not do if the European races alone should come to an agreement among themselves, that there was an awakening in the whole world and all the nations were realizing their sense of self-respect, that they, too, wanted to enjoy the freedom long since enjoyed by the British, that it was the reason why the British had undertaken the solution of the problem of Egypt and that Egypt also would shortly become a member of the League of Nations. His words lay bare the truth. It is impossible to undertake the preservation of peace while neglecting the East. It is natural that if the question of the East remains undecided, tomorrow if not to-day there will be violation of the world's peace. It is doubtless that Mr. Macdonald's remarks about Egypt apply to the case of India as well. Held as she is as a subject country, India has derived no good merely from her having been made a member of the League of Nations. . . . Those who now speak in the League of Nations on behalf of India are able to give out only the opinion of the Government. But, we may say that they are not reflecting the heart of India. . . In case the British fail to grant independence to India also along with Egypt, they can contribute neither to the promotion of self-respect among the eastern nations nor to the world peace. Mr. Macdonald will do well to view the problem of India hereafter at least, not from the Imperialist's standpoint but from that of the world's well-being. The *Satyasadhani* writes:—Though it is only a couple of months since the Labour Government has been formed, the interest which they have been evincing for Egypt is very encouraging. . . If the other parties should say 'nay' for whatsoever the Labour party says 'aye', such a thing should have been made manifest more in the case of Egypt than of India. For, leaving alone the fact that they (the Conservates) do not in the least give their consent to the grant of independence to Egypt, the removal of Lord Lloyd from his office of the High Commissioner for Egypt is in the view of the Conservatives, a direct and vigorous attack against them. It is strange that the people should be

ANDHRA PATRIKA, Madras, 5th Sep. 1929; and SATYASADHANI, Masulipatam, 16th Aug. 1929.

deluded into thinking that the Labour party will be afraid lest the Imperialists who are not at all moved by so much unpleasantness in the case of Egypt should create some upheaval in respect of India. . . However, no Government which does not have some self-sacrificing spirit can respect the wishes of the people. . . We wish that the Labour Government will entertain good intentions towards India also and win everlasting fame.

ALMA-E, Madras, 9th Sep. 1929.

Civil war in Afghanistan.

7. Detailing the alleged tyranny of Amir Habibullah on the Afghans and referring to the recent appeal of Nadir Khan to the Indian Muhammadans for financial help, the *Alma-e* draws the attention of the Central *Khilāfat* Committee, the Congress, and the Jamiat-ul-Ulema to the appeal, adding that without such help from India the success of "the prospective saviour of Afghanistan" would become doubtful.

II.—HOME ADMINISTRATION.

(e) *Jails.*

ANDHRA PATRIKA, Madras, 3rd Sep. 1929.

The end of the hunger-strike.

8. The *Andhra Patrika* writes :—It is doubtless that Bhagat Singh and others have carried on hunger-strike with the good intention of eradicating the sad condition of political prisoners though one may agree or not with the methods followed by them for the purpose. It is quite essential that the Government should give effect to the recommendations made by the Enquiry Committee instead of remaining indifferent, now that the crisis is over. . . In any civilized country, due respect is shown to those persons who go to jail for the sake of differences of political opinion. It has been so happening in India that political prisoners are treated on an equal footing with persons convicted of crimes involving moral turpitude. The sooner such a condition is changed, the better will it be. . . We believe that the great sacrifices, forbearance, and suffering on the part of the heroes of the hunger-strike will serve to put an end to the sad plight of political prisoners.

SWADESAMITRAN, Madras, 4th Sep. 1929; DRAVIDAN, Madras, 4th Sep. 1929; and TAMIL NADU, Madras, 5th Sep. 1929.

The *Swadesamitran* writes :—The news received yesterday, that the Lahore prisoners, who had been on hunger-strike for the past several days for safeguarding the rights of political prisoners, have given up their hunger-strike, was highly consoling. This has been made possible by some of the members of the Jails Enquiry Committee interviewing these hunger-strikers. We have to infer from the statement issued by the members of the Committee that the hunger-strikers must have agreed to give up their hunger-strike only on the assurance given by them that the Government are prepared to yield to their demands and that they will release Mr. Jatindranath Das who is now in a precarious condition. But, as a result of the Punjab Government having, without releasing Mr. Jatindranath Das, directed the District Magistrate not to object to the bail application filed on his behalf, a complicated situation has again arisen there. If the Government do not release Mr. Das, the political prisoners are prepared to go on hunger-strike again. While their hunger-strike has been brought to an end with very great difficulty, it is highly regrettable that room should be given for the arising of a situation necessitating their resorting to hunger-strike again. It is said that Mr. Jatindranath Das is in a dying condition and that the circulation of blood is confined to the heart alone. No humane Government would like to keep such a person in jail. Hence, if, as a result of the obstinacy of the Government, the prisoners are obliged to resort to hunger-strike once again, the Government alone will be responsible for the situation arising in consequence thereof. The *Dravidan* observes :—We need not say that the hunger-strikers have been waging a struggle till now and have ventured to sacrifice even their lives only in the interests of the political prisoners all over the country. How can we refrain from commending the action of these heroes who came forward to sacrifice their lives for the sake of public good and that too in a torturous manner? The Punjab Government were bent upon doing their worst to them. But the heroes who went on hunger-strike have broken the obstinacy of this Government and achieved victory. The brutal nature of the Government has become a prey to the sword of the vow observed by the imprisoned heroes, who have, by adopting this course, demonstrated the efficacy of sacrifice to this world. The *Tamil Nadu* observes :—

In spite of the members of the Jails Enquiry Committee, who brought about the termination of the hunger-strike, having recommended the release of Mr. Das, the Government did not agree to do so. What guarantee is there that they will fulfil the other conditions? There is, therefore, nothing surprising in the fact that the accused in the Lahore conspiracy case have decided to go on hunger-strike again. Even the Government doctor does not think that Mr. Das will live long. His end is fast approaching. If a Government should say even in such circumstances that they can release him only on bail, how can we believe that they have the least mercy? They may say that law does not permit the adoption of a different course and that their prestige will be affected if they act otherwise. A life, which is superior to law and prestige and which cannot be created even by the omnipotent British Government, is now in danger. We ask why the Government should not help to save that life or to make it pass away with a feeling of freedom. It seems that one Mr. Jagadish Chander offered bail for Rs. 20,000 on behalf of Mr. Das. But Mr. Das, who is in his death-bed, has stated that he does not like to be released on bail. There is no doubt that this brave determination of his will rend the hearts of the Indians. The whole of India is awaiting the receipt of news from Lahore every minute and the Indians are anxious to know every minute the state of health of Mr. Das, the unparalleled hero who deemed his life to be a trifle for safeguarding the status of political prisoners. But the Punjab Government alone are unmoved in the matter. We hear that, since the Government have not released Mr. Das in accordance with their recommendation, some of the members of the Jails Committee are going to resign their seats therein. It is not enough if only a few members resign. It is essential that, if the Government do not accept the recommendations of the Committee, all the Indian members of the Committee should resign their seats therein.

MATHRUBHUMI, Calicut, 5th Sep. 1929.

Commenting on the termination of the hunger-strike of the accused in the Lahore conspiracy case, owing to their demands being wholly or partly conceded to them, the *Mathrubhumi* remarks that this victory which may be slight, is entirely due to their extraordinary self-sacrifice and courage. Had these prisoners not been prepared to sacrifice their lives, the authorities would not have cared even to listen to their grievances. This is a good instance to show that only by sacrifice can any great thing be achieved and that such a sense is growing in the minds of the young men of this country. They cannot be praised too highly on this achievement. But as far as the Government are considered, they do not deserve much praise. They need not have held out till these accused, most of whom are under-trial prisoners, were at the brink of death. One of them is in a serious condition. If it proves fatal its memory will be an indelible stain on the Government. The only way to remedy it, is to carry out the Jails Committee's recommendations as early as possible and with a generous mind. It is hoped that they will have the sense of duty to do so.

ALMA-E, Madras, 5th Sep. 1929.

Attributing the satisfactory termination of hunger-strike in Lahore to the efforts of the Jail Committee, the *Alma-e* writes:—The Jail regulations are extremely severe, and the treatment accorded to political prisoners is very bad. The Government should redress this public grievance by making the necessary amendments in the regulations. The physical suffering of the strikers created a great sensation throughout the country and compelled the Government of India to cause enquiries to be made which resulted in the grant of the strikers' demands. It remains to be seen whether amendments will accordingly be made in the regulations governing all Provincial jails. Such amendments are necessary throughout India. Mr. Bhagat Singh and Mr. Dutt deserve congratulations as much good has public come out of their moral courage and perseverance.

(e) *Local and Municipal.*

RYOT PATRIKA, Rajahmundry, 16th Aug. 1929; and SWATANTRA, Nellore, 17th Aug. 1929.

The abolition of the Anakapalle municipality.

9. The *Ryot Patrika* writes:—The replies given by the Hon'ble the Chief Minister in the course of the discussion in the Madras Legislative Council regarding the abolition of the Anakapalle municipality, are not quite convincing. The Government could not show on what grounds they had to

abolish the municipality. The objection that administration is not good may be applied to one and all the municipalities. . . It is clear from the discussion in the Legislative Council that the Government had not afforded the municipality the necessary opportunity to rectify its defects. It is not proper to abolish it without giving such an opportunity. If the Government had shown more wisdom and far-sightedness, they would not have stooped to such a step. The *Swatantra* writes :—The evils that existed in the administration of that municipality were well-known to the *Swarajists*. But lovers of truth will not feel sorry for the passing over of the municipality into the hands of the Government in the interests of sound administration. The *Swarajists* who had been condemning outwardly the action of the Government were criticising the administration of the municipality at heart. We are sorry that the Minister was not able to put up a good defence in this matter.

(*f*) *Land Revenue and Settlement.*

RYOT PATRIKA, Rajahmundry, 16th Aug. 1929.

Resettlement.

10. The *Ryot Patrika* writes :—The replies given by the Hon'ble the Revenue Member to the interpellations in the Legislative Council regarding resettlement, are not at all satisfactory. Besides his object not being clear, he seems to have tried to express his narrow view and justify the same once again. . . The leaders and the people should make haste to see that a legislation favourable to the people is soon introduced. . . Our Government do not seem to note the attempts proposed to be made by the Bombay Government to satisfy the public opinion. . . Every one accepts that the ryot is over-burdened with taxes. Though the Government have failed to help him by attempting to reduce the taxes, they do not even venture to abandon the practice of enhancing them. They are unable to show their readiness for such a step. No Government which desires the co-operation of the people will be indifferent in such matters. Unless the ryot population cause a stir and bring pressure to bear upon the leaders, the latter will not make haste to organise institutions like the Land Leagues which look after the interests of the ryot.

CONGRESS, Sitanagaram, 27th Aug. 1929.

Resettlement in the Godavari and Kistna districts.

11. The *Congress* writes :— . . . Diwan Bahadur M. Ramachandra Rao who presided over the Ryot Conference held at Bhimavaram on the 23rd instant has in the course of his speech severely criticised the attempts made by the authorities to put new fetters on ryots in addition to the present oppressive system of land revenue assessment, which is devoid of all morality and restraint. The ryot can raise any crop he likes on his land so long as he pays the land assessment and the appropriate water-rate. The revenue authorities and the Public Works Department have taken away this elementary right and recommended to the Government that new garden crops should not be raised in the West Godavari delta in future without the sanction of the Collector. . . The argument of the Government officials that the arrangement has been made only to provide sufficient water for second crop irrigation is meaningless. . . According to this new system, if a ryot wants to lay a lime garden he will have first of all to win the favour of the Public Works Department officials. It is not an easy thing to obtain their favour. It involves expense and trouble. Then, he has to obtain the favour of the Collector. It is clear that all this is an unnecessary procedure calculated to increase the difficulty of the ryot. We had already seen before how the Irrigation Department teased the ryots who took part in politics by refusing water to their fields. We suspect that the new system is only another dodge played by the Government to keep the ryots in their firm grip so that they may not partake in politics. The fetters which are now put on the legs of the West delta ryots may be put on those of the other delta also. So, we trust that the West Godavari ryots will break these fetters and like the Bardoli ryots help not only themselves but also their brethren in the other deltas.

SWADESAMITRAN, Madras, 3rd Sep. 1929.

The Landholders' League.

12. Referring to the decision arrived at by the mirasidars, who assembled at Vedaranniyam, that a Landholders' League should be formed for this province, the *Swadesamitran*

observes :—If such a league is formed and if it works well, it can help to get rid of the poverty which has been the hereditary misery of the ryotwari mirasidars. The present system of land revenue consists in one man purchasing land and cultivating it at his expense, and the Government claiming to be the owners of the said land and demanding half the value of the produce, deeming the purchaser to be but a tenant. Such a wonderful system does not obtain in any other country in the world. In every country, the land tax is levied by the Parliament or the legislature of the country. In India, the officials, who conduct the administration, themselves determine the land tax. Ten years have elapsed since the Parliamentary Committee realized the mistake in this policy and suggested the introduction of a law bringing the levy of land tax under the control of the legislature. But the Central and the Provincial Governments have been marking time in this matter. The ryots of Bardoli made the Government of Bombay feel that they could no longer mark time like this and the Government have agreed to introduce a proper law soon for regulating the levy of land tax. The Madras Government also should be pressed to do so. Their autocratic powers should be curtailed by law, so as to make them levy land tax after obtaining the consent of the legislature. If the mirasidars stand united, this is not impossible. The legislature of this province has frequently been laying stress on the need for a law regulating the levy of land tax. The Government too had agreed some years ago to leave the power of determining the rate of land tax in the hands of the legislature, and the Bill drafted by them in accordance with the recommendations of the Committee appointed by them had provided for entrusting the power of determining this rate to the legislature. The said Bill was thrown out by the legislature only because the provisions concerned had been deleted therefrom on the objection raised by the Government of India. So the Local Government themselves admitted the equity of the claim of the mirasidars and they have been acting as they like, only because this claim was not pressed with sufficient force. They have been marking time, ignoring the clamour of the people and the recommendations of the Parliamentary Committee. This is the proper time for exposing their nature. We think that, if the mirasidars of all districts join together and establish such a league, the Government will themselves issue a communiqué announcing their readiness to introduce a Land Revenue Bill in the legislature.

(j) Salt and Excise.

RASHTRA BANDHU, Mangalore, 2nd Sep. 1929.

Salt industry in India.

13. Adverting to the report that the Government of India will soon appoint a Committee to consider the question of giving an impetus to the salt industry of India, the *Rashtra Bandhu* remarks that it is necessary to remove all the restrictions imposed on the indigenous salt, that Government should select suitable places like Karachi and Sambhar for the manufacture of salt and provide improved facilities for the transport of manufactured salt to the various parts of this country and that heavy duties should be imposed on foreign salt.

(k) General.

SATYAGRAHI, Ellore, 2nd Sep. 1929.

The Government and the removal of the Thimmapuram toddy shop.

14. Referring to the orders issued by the authorities on the petitions submitted by the people of Thimmapuram, a village in Yellavaram division, East Gōdāvari district, that the question of removing the toddy shop from the village will be considered next year, the *Satyagrahi* alleges that the convenience of the place as a halting station for Excise officers during their tours is responsible for this delay and observes :—We do not know how to condemn the action of the Government which was able to set at naught the opinion as well as the well-being of the people for the sake of petty officers' convenience. It is the duty of the Members of the Madras Legislative Council to find out what defence the deities of the Fort St. George who pretend to be the guardians of the masses, have to offer in this respect.

SWADESHABHIMANI, Trivandrum, Vol. IV, No. 8 of 1929.

India and England.

15. One A. K. Pillai writing in the *Swadeshabhimani* remarks that the Government of India are not responsible to the people of India but to the British Parliament which is at the

command of the majority party which depends again upon voters or people who know nothing of India. The British 'people' are an elusive entity difficult to get at. They can be got at only through the *Daily Mail* and the *Morning Post* and it is only what these rags say that the British people know or understand. It is incomparable foolishness to think that the British people can be persuaded and influenced to grant anything. It will be only when the above papers and the Conservative party advocate the claims of India that the people of England and their Parliament will understand them. It is difficult for sane people to expect such a time. . .. All parties in England are Conservatives as far as India is concerned. All are Imperialists too. Clear indications have, however, now begun to appear that the Empire cannot last much longer in the present state.

CONGRESS
Sitanagaram,
2nd July 1929
(received on 30th
Aug. 1929).

"The white people—untouchables."

16. The *Congress* publishes in its Hindi lesson under this caption a story to illustrate how the white people have come to be regarded as untouchables. The story says that a white man one day went to a Brahman house very thirsty and asked for water to drink. When questioned about his caste, he left the place in disgust and went to a Pariah's house where he was gladly given water. The grand dame who narrates the story to her grandchild, concludes by saying that the people have begun to call the white man and his race untouchables, because he took water in a Pariah's house, ate with his contaminated dress on and was a meat-eater.

KANTHIRAVA,
Mangalore,
3rd Sep. 1929.

Indian representatives in the British Parliament.

17. Anent the suggestion reported to have been made by the Auxiliary Committee of the Simon Commission that the Provincial Legislatures should send elected representatives to the British Parliament till India attains full Dominion Status, the *Kanthirava* opines that it looks as if the Committee is of opinion that India is not fit to attain full Dominion Status, nor is it possible for her to get it and that it is a mere delusion to think that the prestige of India will become enhanced by the mere presence of a few Indians in the Parliament, and concludes with the remark that the Committee, by this suggestion, has become a target for ridicule.

TAMIL NADU,
Madras,
4th Sep. 1929.

Sedition in India.

18. Referring to the news that the Bengal Government have instituted proceedings against Mr. Subash Chander Bose and some others for sedition, the *Tamil Nadu* observes :—
The great service rendered by the Labour party to India soon after they assumed power in 1924 was the permission granted by them for the introduction of the Bengal Deportation Law. Even this year, they have turned their kindly eye only on Bengal. We would remind our readers that, as a result of the sympathy evinced by the party in 1924, Mr. Subash Chander Bose was sent to jail and released only when he was at the point of death. Cases of sedition carry no weight in this country, as they are always in evidence in some part of the country or other. It is quite natural for cases of sedition to be launched in an administration in which the people are deemed to be slaves. But the nature of the administration will come to light only when the number of these cases increases. The larger this number, the more patent will become the weakness of the Government. Mr. Macdonald declared once that repression was the last chapter in the history of autocrats. That is their last effort. So we are not surprised at the foolish action of the Bengal Government. But we do pity Mr. Macdonald, who described the end of the autocrats, for his having fallen into the abyss of autocracy again. It is indeed true that the Labour party have been preaching lofty principles. But they never thought that they would come to power. Even if they had anticipated it, their sermons might have been the outcome of a desire to gain power. However this may be, their position has now become irksome on account of the people demanding that, after becoming Ministers, the members of that party should give effect to the principles preached by them when they were non-entities. But, it is not difficult in this world, where curious interpretation and fallacious argumentation are on the increase, to put a new construction on the promise given by the Labour party before. There is no change in policy as a result of the Conservative party having been replaced by the Labour party. The former openly lay stress on the need for India being kept in a dependent

condition; but the latter confuse the issue by talking of liberty, rights and self-determination and place a curious construction on these words. Eventually all the parties do the same thing. So, what can India achieve by any party coming to power?

Ryot Patrika writes:—In no country is the exposure of defects in the administration considered an offence. But it is possible to give any interpretation to sections relating to sedition in our country. If the interpretation of the Magistrate who tried Mr. Ramananda Chaterji is correct, then even criticizing the Government is bound to be considered an offence. There will be no scope for the free expression of public opinion. . . The Government are punishing those whom they consider troublesome with the help of the sedition sections at their disposal. In fact, we do not find fault either with Mr. Chaterji or with the Magistrate who gave the judgment. We are of opinion that the defects in the sedition sections will not be rectified unless the system of Government undergoes a change. The *Indravati* writes:—The struggle for independence is freely going on in India. It has assumed a more severe turn than the cyclone of 1922. There are indications to show that a critical political atmosphere is soon to prevail. The arbitrary attitude of the Government itself makes it clear that they (the Government) are making strenuous efforts to destroy the Indian national movement. The entire atmosphere of India is filled with repression. . . India is to-day enveloped in darkness once again. . . The Government put an end to the *Forward* in Bengal. They considered even the editor of the *Modern Review*, a traitor. They sentenced Dr. Satyapal to undergo rigorous imprisonment in the Punjab, imprisoned Mr. Sambamurthi in the Andhra country and sent Mr. Annapurniah to jail for having emphasised historical facts. . . They treat political prisoners as no better than brutes. . . Lord Irwin himself should then explain how he ventured to say in England that all was well with India. . . Unrest is spreading like a huge conflagration. Referring to the sentence passed on Mr. Ramanand Chaterji in the sedition case against him, the *Trilinga* writes:—The whole country has certainly become discontented when a veteran like Mr. Ramananda Chaterji was punished. All copies of the book 'India in Bondage' were confiscated by the Police and the Government of Bengal have published a communiqué prohibiting the circulation thereof in the public. The Labour Government should try to change the policy of the Government of India soon. Mr. Wedgwood Benn, the present Secretary of State for India, has stated that it is unnecessary to launch prosecutions for sedition against the editors of newspapers in England. It would be well if the same rule is followed in India, too. The *Satyagrahi* remarks:—When an old moderate like Mr. Chaterji has not been able to escape punishment, what wonder is there in Congressmen being subjected to Government repression? When even Dr. Sunderland's book, 'India in Bondage' has been proscribed as seditious, is there any writing in India which will not hereafter be called seditious? Thus, it becomes clear that there is no place in this satanic system of Government even for freedom of opinion. Time-servers alone can expect shelter under this Government, there being no place in it for gentlemen and lovers of truth. Why doubt this? The *Andhra Patrika* writes:—A series of arrests have been made recently in Bengal. . . There can be nothing more dangerous than to think that the enthusiasm of Bengal will disappear as a result of the policy of repression. It was only when the Labour party was previously in power that the Bengal Ordinance was promulgated. It is highly regrettable that repression should prevail throughout the country once again during the regimé of the Labour Government itself. Mr. Sen Gupta has cited the words uttered by Mr. Macdonald, in condemnation of the policy of repression. It will be well if, at least now, Mr. Macdonald recollects the principles he himself has enunciated, puts an end to repression in India and grants self-government. He should understand that no other circumstance would help to commend to the Indians complete independence alone as the highest ideal, than the policy of repression. . .

RYOT PATRIKA, Rajahmundry, 16th Aug. 1929; INDRAVATI, Pattikonda, 23rd Aug. 1929; TRILINGA, Madras, 24th Aug. 1929; SATYAGRAHI, Ellore, 2nd Sep. 1929; and ANDHRA PATRIKA, Madras, 4th Sep. 1929.

Foreigners in India.

19. Referring to the memorandum said to have been submitted by the Associated Chambers of Commerce of India to the members of the British Parliament and to several

SWARAJYA, Madras, 23rd Aug. 1929.

public institutions in England, the *Swarajya* observes :—As the agitation for *swaraj* become stronger and stronger among the Indians, the fear of the whites also becomes greater and greater. These are persons who have been for a long time enjoying the wealth of India. Several prominent Englishmen have spoken of India only as the market of the British. All the important industries and trades of this country are in their hands alone and every year they earn crores of rupees through these and take them away to a foreign country. While the natives of this country are living like beggars and are undergoing sufferings for want of proper food to eat and clothes to wear, all the wealth goes to foreigners. If any Indian industry or trade is started, efforts are made in all directions for nipping it in the bud. Nothing need be said about the interest evinced by the Government in the development of indigenous industries. The bureaucracy is intent upon affording all the facilities it can for promoting the trade of foreigners. Will not these foreigners, who have been enjoying a monopoly in the field of trade for such a long time without any opposition, become enraged if they are asked to grant the Indians their legitimate rights? The very constitution of the country is based on colour discrimination. It is only the whites that are holding all posts of power and influence. We ask whether the fact that the Indians have been kept aloof from these posts does not denote colour prejudice. India belongs to the Indians. Foreigners have no right to say that the Indians may take what is left after their exploitation of the country. They alone are largely responsible for the present deplorable condition of this country, which was once in the forefront in the field of industries and trade. The Indians have realized the truth. They have come forward determined to restore the ruined industries and trade to their former prosperous condition. It is unwise to argue at this juncture that the monopoly of foreigners should not be affected in any way. It would be wise on the part of foreigners to think of living contented with the rights which are legitimately available to them in a foreign country. If, instead of doing so, they still direct their attention only to the prevention of the development of the indigenous industries and trade of the Indians, it is certain that their condition will become pitiable.

DESABANDHU, Payyannur, 21st July 1929.

In its editorial note to the first issue, explaining its aims and objects, the *Desabandhu* remarks that the basis of every kind of progress of a country is its freedom to govern itself. So long as that is denied the people of that country cannot make any progress however much they try. Many countries have experienced the truth of this before now. It is this want of freedom that stands in the way of India's progress to-day. It is the unsympathetic attitude adopted by the authorities that stands in the way of reformation of the present educational system to suit the ideals and needs of the people, of changing the evil social customs and of various other efforts of the people. Therefore the first and foremost duty of the people is to retrieve their lost freedom. If this sacred land is to be freed from infatuated foreign domination the people should be prepared to make every sacrifice and if need be to give up their lives with pleasure. "It is only when we are able to instil in the minds of our people the glory of union and of political freedom that we can develop the mentality needed for making sacrifices for the uplift of the country. . ."

AL-AMEEN, Calicut, 25th Aug. 1929.

"The ability of experts."

20. The *Al-Ameen* refers ironically to the generosity of Britishers who in spite of enormous trouble to themselves have come to the tropics in order to rule over Indian who form one-fifth of the population of the world and to teach them the art of ruling, simply because the latter are unable to govern themselves. All the world should understand their benevolence and sympathy and the sacrifices they make for Indians. In order to get some idea of the immensity of that sacrifice, reference has to be made to the ability of the experts who are brought and sacrificed here. Some of the particulars exposed by the Public Accounts Committee are such as to stop completely the refrain of 'efficiency' of the British bureaucracy and their praise singers. The European expert who was in charge of the Imperial Institute of Veterinary Research and Dairying at Mukteshwar demonstrated his ability by spending the small sum of Rs. 41,000 on play grounds and showing it under feeding of cattle and keeping of cattle sheds. Surely an Indian will not have such

expertness! He was sent away without any punishment. It is the money of the Indian tax-payer. Who has any concern? Another expert estimated the cost for equipping the 'Dufferin' as a naval training ship too low by only three lakhs of rupees! What if it be so? It is all expert advice and it is the Indian tax-payer that pays for all these. If the import of such experts be not itself a great sacrifice of Britain, what else is it? The Public Accounts Committee should be heartily congratulated. If they cannot prevent such waste by Government, their exposure of particulars will serve to open the eyes of the tax-payer. The Government who cannot find money for most necessary measures of public welfare feel no scarcity of funds to provide for the fat pay of experts and their waste. These are atrocities due to the absence of a sense of responsibility, to be remedied only by establishing responsible government. So let the people prepare to gain freedom and then everything will be all right.

Youths and political freedom.

SWADESHABHIMANI, Trivandrum, Vol. IV, No. 8 of 1929.

21. One Srimati M. Lakshmikkutti Amma, M.A., writing from Calcutta in the *Swadeshabhimani* on 'youths and politics,' refers to the deplorable slave mentality of most people in India who are happy in their fetters. Their mentality is like that of animals, rather, much worse, for, animals when confined in cages strive to get liberty. This mentality is the result of the foreign system of education and reading of books treating of the greatness of foreigners. It is highly necessary to change this mentality and it is for youths to do it—youths who comprise not only young men but every one who is moved by ideals to action. It is not enough to be satisfied with the idea that to-day's students are to-morrow's citizens. This procrastination prevents them from ever becoming citizens. They should be trained to become citizens from childhood. The system of education of civilized countries advances this object. But the task of Indian youth is indeed Himalayan. But this should not discourage them. The special difficulties in the way are—(1) Want of liberty and opposition from the authorities. This can be overcome. (2) The present system of education which does not foster political sense. Everything learnt should be unlearnt. (3) The social condition of the people and their religious tenets which evoke the pity of foreigners. The people have not done anything creditable for the last five hundred years. The difficulty is largely religious due to slavish obedience to Brahmans. This is again a field for youth. If they shirk, it will be an unpardonable sinlike matricide. A lesson should be taken from China whose youth threw off all such shackles long ago.

The Age of Consent Committee.

DHARMASADHANI, Guntur, 25th Aug. 1929.

22. The *Dharmasadhani* writes:—Recently some orthodox people had an interview with the Hon'ble the Home Member when they put forth their objections to Mr. Sarada's Child Marriage Bill and the Age of Consent Bill. He has confessed that the Government have been subjected to severe criticism by the people because of their (Government's) neutrality. It is not proper to say that the attitude of the Government is one of neutrality. On the other hand, it should be characterised as opposition. On account of the agitation made by a few orthodox people, the Government oppose social legislation which is conducive to the country's welfare and declare in every country through their agents that our country is lagging far behind socially and is hence unfit for self-government. Such a farce (lit. drama) should cease. If the Government really desire the country's welfare, they must give effect to the recommendations of the Age of Consent Committee.

Reorganization of the Madras Agricultural Department.

KANTHIRAVA, Mangalore, 3rd Sep. 1929.

23. Adverting to the reorganization by Government of the Madras Agricultural Department, the *Kanthirava* expresses regret at the half-hearted attempts of the Government in giving effect to the recommendations in this direction, remarks that it is far advisable to give effect to all the recommendations simultaneously when the Government can command men and money, suggests that the Government should give up all idea of importing experts from outside, since capable men are available in the country itself and are better suited to impart improved methods of agriculture to the Indian ryots, and concludes that no useful purpose would be served by appointing as Directors of Agriculture Revenue Officers on the verge of retirement who have had no practical experience of agriculture.

CONGRESS, Sitanagaram, 27th Aug. 1929.

Mr. Annapurniah.

24. The *Congress* reproduces the following from the *Golconda*, a Telugu newspaper published in the Hyderabad State:—For having expressed through his paper, the *Congress*, once again on the authority of English historians themselves and by way of commemorating that sacred day, the inhuman conduct exhibited by the British during the First War of Indian Independence towards Indians, the District Magistrate of East Gōdāvari sentenced Mr. Annapurniah to undergo two years' rigorous imprisonment under an inhuman law. . . As stated by Joseph Mazzini, the independence leader of Italy, these sacred ideas will quickly spread, nourished as they are by the blood of self-sacrificing persons. But, how can the secret of this principle be understood by the arbitrary British rulers? The District Magistrate of East Gōdāvari, nay, the British Government itself, proves the impartial nature of the bold observation made by Richard Cobden proclaiming to the world that the British race is arrogant, war-loving and quarrelsome in all the world where the sun's rays penetrate. In the course of the Hindi lesson in the *Congress* of the same date, remarks like the following occur:— . . . Mr. Annapurniah gives a prominent place in his heart to heroes who have sacrificed their lives in elevating India, in realizing their object of making her completely independent or in their attempts at liberating her from her bondage, and worships them. So the British or the British Government, instigated by love of power, sentenced Mr. Annapurniah a young man who is imbued with such high ideas, to undergo two years' rigorous imprisonment under section 124-A and to pay a fine of Rs. 500 or in default to undergo six months' rigorous imprisonment and under section 153-A to undergo concurrently one year's rigorous imprisonment. By this sentencing our editor to $2\frac{1}{2}$ years' imprisonment on the whole, the Government have proclaimed that they have no love for India and her children and that they are the destroyers of Indian manliness.

SWADESAMITRAN, Madras, 6th Sep. 1929.

The withdrawal of Mr. Batto's case.

25. Referring to the news that the Government of Bombay have withdrawn the case launched against Mr. Batto, a member of the Legislative Assembly, and some others for serious offences, the *Swadesamitran* observes:—This case was tried by a Special Magistrate and the accused were committed to the Sessions. The Additional Judicial Commissioner rejected the petition which was presented by the accused for the cancellation of the order committing them to the Sessions. When a Magistrate has, after conducting an elaborate trial, committed the accused to the Sessions, he must have thought that there was sufficient evidence to deem the accused to have committed the offences with which they had been charged. The withdrawal of the case, in these circumstances, by the Government of Bombay is capable of giving rise to several suspicions in the minds of the people. The Government can direct the withdrawal of the case only if they have sufficient evidence to prove that the accused are not guilty. They cannot do so for political reasons. If, however, they should do so, the people will lose even the little faith they have at present in the administration of justice. If the Government are of opinion that the accused are not guilty, they are bound to announce the reasons for their entertaining such an opinion. It does not appear to us that they have done so. In view of the importance of this case and the status and the political principles of the persons involved in it, we are bound to sound a note of warning that, if the Government do not assign proper reasons for the withdrawal of the case, it will give room for the people to comment on it in all manner of ways.

DESABANDHU, Payyannur, 21st July 1929.

Lajpat Rai's 'Unhappy India.'

26. The *Desabandhu* publishes an extract from Lala Lajpat Rai's 'Unhappy India' under the title 'the results of foreign rule' in which the author says that there is no misfortune so great as being under foreign rule and that the depradations of an invader like Alexander, Timur, Chengis Khan, etc., are not so great as the loss of liberty which a country under foreign domination gradually suffers. . . Nothing is so bad as being in bondage to a foreign empire and nothing can be more heartless and selfish than the rule of a democratic empire which rules over other countries, etc.

27. The *Kalinga* writes :—The Justice party does not still hesitate to join hands with the Government in the matter of repression. The Hon'ble Diwan Bahadur M. Krishnan Nayar has been acting strangely since he occupied the office of the Law Member. Messrs. Sambamurti, Annapurniah and other nationalists have been imprisoned during his regimé. . . We may say that we have no other go than to submit to the authority of the Civilians as regards repression. We are at a loss to understand how this Justice party is able to put up with the unrighteousness of its friends who assume an obstinate attitude without affording special facilities to political prisoners. . . Destroying the machinery of the Government alone constitutes the work of the Congress. Does not the Justice party know at heart that the Congress does not try to incite violence and communal hatred? We are not able to know how this Justice party nods its assent while Congressmen who have confidence in such non-violent methods are being punished in this cruel manner. Diwan Bahadur Krishnan Nayar, who is a leader of this party and who as an ordinary M.L.C., used to plead the cause of Mr. Menon of Malabar has strangely given up all that, as soon as he assumed the office of the Law Member. Mr. Menon is still rotting in jail. Is this the purpose that these offices serve? The Indian slave stoops to anything in his passion for power. What a shame!

The Justice party.

KALINGA, Berhampur, 21st Aug. 1929.

28. Observing that the Nehru Report is the cause of the present Hindu-Muslim dissensions, the *Alma-e* writes :—Mr. Jinnah, who is as important a personality among the Muhammadans as Mr. Gandhi is among the Hindus, can bring about a compromise between the two communities. As the Congress session is going to be held in Lahore this year, it is necessary that the annual session of the Muslim League should also be held there, so that necessary amendments may be made in the Nehru Report. In view of the ultimatum given last year by the Congress to the Government, it is absolutely necessary that Hindu-Moslem unity should be established to make national movements successful. Mr. Jinnah's silence at this juncture is detrimental to the country.

Mr. Jinnah's duty.

ALMA-E, Madras, 2nd Sep. 1929.

29. Referring to the proceedings of the Tamil Nadu Provincial Conference held at Vedaranniyam under the presidency of Mr. Patel, the *Andhra Patrika* writes :—The arbitrary nature of the administration in the country is increasing day by day. The powers of the President of the Legislative Assembly have been curtailed. Arrests of the national leaders are on the increase. The Hindu-Moslem dissensions remain as they are. At such a juncture, what is actually required is, as Mr. Vallabhai Patel said, resoluteness of purpose but not mere ostentation of speech. . . Although there has been agitation in the Madras Presidency about the question of land revenue settlement for the last ten years, no legislation has been enacted till now. Mr. Vallabhai has declared that there is no other place which is more favourable than the Madras Presidency to carry on *satyagraha* for this purpose. . . The Settlement officers will always be taking pains to see that they somehow secure an increased revenue to Government. They will be on the look out for the causes therefor. Till now, we have never come across a single instance where a Settlement officer has made a report against the enhancement of taxes. . .

The 33rd Tamil Nadu Provincial Conference.

ANDHRA PATRIKA, Madras, 31st Aug. 1929.

30. Under this headline, the *Desabandhu* gives extracts from the speech of Mr. Subbash Chandra Bose at the Jessore District Conference envisaging the impending programme of non-co-operation and civil disobedience, and advocating the boycott of foreign cloth, etc.

"Be prepared for the coming fight."

DESABANDHU, Payyannur, 21st July 1929.

31. In the course of some devotional poems from the pen of a correspondent published in the *Deenabandhu* (28th Aug.), the following among other sentiments occur :—Even though the people's word did not represent the truth, you had left your spouse, the Mother of the universe, in order to satisfy the people! Alas! Even though the people speak the truth and make a request, the rulers of to-day are such as

An encomium.

DEENABANDHU, Masulipatam, 28th Aug. and 4th Sep. 1929.

would not undertake the prohibition of sale of toddy and could not give up the evil money accruing therefrom. O, Lord Ramachandra! . . . In ancient times, the kings used to bestow on their own countrymen the spoils of wealth which they obtained by conquering alien kings, whereas the rulers now are allowing without any compunction the country's wealth to reach the foreigners living in a far-off land! O, Lord Ramachandra! Is this not an unjust deed! In the course of some devotional poems published in the *Deenabandhu* (4th Sep.) from the pen of a correspondent, sentiments like the following occur among others:—Is it not a highly heinous act O, Lord Ramachandra!, to outrage good principles by ruining for the sake of money the people of the country who, in order to drive out the country's evils, have undertaken the vow of non-voilence and are fighting bravely, shining with soul-force and patiently enduring the troubles that befall them? O, Lord Ramachandra, the abode of virtues! When strangers have entered the house and are carrying on the administration and when along with independence everything has become dead, is not that householder an insane person who humbly regards as divine enjoyment a life which depends on the bare subsistence allowance granted by them? Oh, Lord Ramachandra! He alone is really a king who is able to rule his subjects treating them as his own children and enabling them to attain world-wide celebrity in the matter of wealth, happiness, etc., while he who dominates by promoting quarrels among them is worthy of being called a superb robber and not a king.

CONGRESS, Sitanagaram, 27th Aug. 1929.

Exhortation.

32. The *Congress* publishes from the pen of a correspondent some verses, wherein remarks like the following occur:—Oh, brother, son of India, open your eyes! Wake up, Wake up! Be bold, for it is only courage and daring that remove slavery. . . Cut asunder the thorns (in your way) and come out independent. Do not hesitate while cutting asunder. Come here after destroying the cruel animals. Where are those who excel you in your life?

SATYAGRAHI, Ellore, 2nd Sep. 1929.

Sriramaraju's letter.

33. Commenting on the letter purporting to have been written by Alluri Sriramaraju, the leader of the last Agency Fituri, to Annapurniah, the late editor of the *Congress*, the *Satyagrahi* observes:—" Credence cannot be given to the view that Ramaraju who was declared by the Government as having been killed had written such a letter. If so, who could have written this letter? Who knows if the C.I.D. authorities have not cooked up this communication with the bad motive of establishing some connexion between Annapurniah and the revolutionary movements? Are the methods followed in the Punjab going to be started in this Province also?"

CONGRESS, Sitanagaram, 27th Aug. 1929.

Ambaprasad.

34. The *Congress* writes:—Ambaprasad was a great hero, who not only sacrificed his all but even his life in the worship of the mother country. It is highly regrettable that many in India should not know such a great patriot. . . In the year 1897 Ambaprasad was charged with the offence of sedition and sentenced to undergo one and a half year's imprisonment. He was released from the jail in 1899. In those days, the English began to interfere with the affairs of petty estates in the United Provinces. Ambaprasad started exposing the secrets of the Resident in the United Provinces. The English became indignant at this and instituted a case against Mr. Ambaprasad, making false charges against him. As a result of this case, his property was confiscated and he was sentenced to undergo six months' imprisonment. While in jail, he fell ill and was confined in a room which was full of dirt. The authorities failed to give him medicine. Neither did they show proper attention in the matter of giving him food and drink. It is said that the jailor now and then used to question him sarcastically if he was still alive. Even in this hour of great danger, Ambaprasad did not loose heart. . . It was in 1909 that revolutionary agitation raised its head in Bengal. It was the object of the Government to see that that fire of revolution did not extend to the Punjab. Ambaprasad began to turn that electric fiery wheel of revolution, when Lala Haridayal had to leave the country first. But in the end Sirdar Ajit Singh, Ambaprasad and Javul Huq—these three persons left for Persia. How they remained there, what they did and what became of them are also important things

for us to know. Even in this land of Persia, the English chased them and subjected them to many hardships. . . Just then the English were trying to establish their kingdom in Persia. Ambaprasad participated in the agitation carried on there and wrote several books. He and Ajit Singh commanded the respect of one and all there. After some time Ajit Singh went to Turkey. Even after Ajit Singh's departure for Turkey, Ambaprasad took part in the agitation and worked for a long time. In Persia, he was called by the name, 'Swami Soophi.' The English began to stabilise their Government in Persia. The country was in great confusion about the year 1914. At the time of this great turmoil, Ambaprasad, along with others, was captured by the English. He was court-martialled and sentenced to death. A deputation consisting of all Persian notables waited on the Government but in vain. . . Mr. Prasad heard about the order that he should become a prey to the gunshot the next morning. He went into a trance and gave up his life in his very room. . Even now, the Persians in that country have not forgotten that great heroic personage. A great festival takes place every year near his tomb. The people of that country bow their heads (as a mark of respect) at the very mention of his name. Indians, that Ambaprasad is now no more in the world. The spirit of that embodiment of sacrifice always longs for the prosperity of India. Worshipping such a great hero will serve to increase the daring and courage of the Indian youths. May the soul of Ambaprasad rest in peace!

The Khadiyan slaughter-house.

ALMA-E, Madras, 7th Sep. 1929

35. Remarking that the behaviour of the Government towards the Muslims in the matter of the slaughter-house dispute between the Muslims and the Sikhs was unjust, and that the latter had taken the offensive and demolished the said house constructed by the Muslims with the permission of the Government, the *Alma-e*, writes :— It is highly astounding to find that the Government, instead of bringing the Sikh culprits to book, have been siding with them. If the authorities should fail to do justice in the matter, there is every likelihood that the Muslim indignation might take a serious turn.

III.—LEGISLATION.

The amendment of the Assembly Rules.

OOLIYAN, Karaikkudi, 27th Aug. 1929; SWARAJYA, Madras, 30th Aug. 1929 SWADESAMITRAN Madras, 4th Sep. 1929; and TAMIL NADU, Madras, 5th Sep. 1929.

36. Referring to the recent amendment of the Assembly Rules, the *Ooliyan* observes :—This is an insult to the Legislative Assembly which is said to be the Parliament of India. The amendment cannot serve the purpose for which it has been made. It has been introduced thoughtlessly and by the exercise of autocratic powers. This has happened even while news is being received that the Labour Government attach a great value to the Assembly deeming it to be the Parliament of India. If this is really the idea of the Home Government, would the Government of India agree to make this amendment? If they wish to grant to the Assembly the same status as that of the British Parliament, it should be allowed to introduce the required reforms in its constitution of its own accord. It is disparaging to the Assembly to permit the bureaucracy to make rules and amendments thereto as it likes. Any President must have some important powers. The Government can act autocratically, only if the President is deprived of all his powers. But can it be done? The policy of the Government of India is highly detestable. The *Swarajya* remarks :—This action of the Government only indicates their anger against the President of the Assembly and their eagerness to deprive him of his power. But no benefit whatever will be derived from it. We have to say that the Secretary of State for India has, by sanctioning the issue of this communiqué, only abused his powers. Referring to the resolution of which notice had been given by Mr. Mitra in the Legislative Assembly, condemning the action taken by Lord Irwin to get the Assembly Rules amended, the *Swadesamitran* writes:—The officials, who had argued before that the President of the Assembly had no inherent powers, had to admit in connection with this resolution that the President had inherent powers and had to appeal to him to exercise such powers and save the prestige of the Governor-General. When the President raised the question, after this admission by the Government Members, whether it was not the Assembly alone that had the power of amending the rules, the Law Member gave the assurance that the Government would not hereafter amend the rules without consulting the Assembly, except in great emergencies. Immeasurable indeed is the cleverness of the

President who cornered the Government Members in such a manner as to compel them to give this assurance. If the resolution had been voted upon yesterday, it would have been thrown out. It is the President that converted this sure defeat into a victory. Even if the resolution had been passed, the Government would not be bound to act upon it. But they are bound by the assurance they gave yesterday. It was really a grand sight to see Mr. Patel preach a sermon to the Government, after making them give an assurance. They are bound to be grateful to him for having tackled this situation, without embittering the feelings of any one, and maintained the prestige of the Governor-General. The *Tamil Nadu* observes :—The saying that one reaps what one sows has proved true in the case of the Government of India. President Patel ruled that the Bolshevik Bill could not be taken up for discussion until the Meerut case was concluded. The Government members stated then that the President had no inherent powers to give such a ruling. Now the same members opposed Mr. Mitra's resolution and based their objection on the Standing Orders. The Standing Order concerned lays down that the legislature should not discuss the conduct of the Viceroy ; but there is no rule which prohibits the moving of a resolution. So, the President asked the Law Member whether he had inherent powers to prevent the moving of a resolution with a view to maintain discipline in the legislature. It is this Law Member that insisted upon the President acting only according to the rules, when the latter prevented the discussion of the Bolshevik Bill, and denied that he had any inherent powers. As the position of the Government has become irksome now, both the Law Member and the Home Member have had to admit that he has inherent powers. So, we are immensely glad that the Government members have had to admit a mistake committed by them recently, as a result of the resolution moved to condemn that very mistake.

ANDHRA PATRIKA, Madras, 3rd Sep. 1929.

The *Andhra Patrika* writes :—We are led to imagine that it was for the sake of the predominence of arbitrary power that the authority of the President of the Legislative Assembly was curtailed. In view of the fact that the Secretary of State for India who belongs to the Labour party has himself resorted to this course, it becomes all the more clear to the people that it will be of no avail to pin their hopes on any party in England. . . . If the Viceroy thought the procedure adopted by the President to be proper, why should the former then try to restrict the discretion of the latter ? . . . . Whatever the result may be, we may say that Mr. Patel has achieved a great success. He has preserved the independence of the Legislative Assembly as well as the dignity of the chair. . . . While Mr. Vallabhai Patel has followed the principles of Mahatma Gandhi and demonstrated to the whole country the method for the attainment of *swaraj*, his brother Mr Vithalbhai Patel has shown by example how even under great limitations the Legislative Assembly can be made better than the Parliament. The two brothers have laid down the line of conduct to be adopted by Indians both within and outside the legislatures. It is absolutely doubtless that their lives are blessed. Whereas Mr. Patel has been preserving the traditions of the Parliament, it has become plain that those born and brought up in England itself have been acting contrary to those traditions. Will it be possible for anybody to say hereafter that the Indians are unfit for self-government ? . . . . As stated by Mr. Neogy to a representative of the Free Press, there seems to be no scope either to forget the rule framed for the purpose of obstructing the powers of the President or to pardon those who are responsible for it. Such a sad plight is happening in the absence of *swaraj*. There is no other befitting remedy for this than the early attainment of *swaraj*. . .

SWABHIMANI, Cannanore, 30th Aug. 1929.

The *Swabhimani* says that the amendment of the India Act curtailing further the President's powers is like poking a fire-brand into the wound inflicted on India by the harsh repressive policy of the Government of India. That harsh and most objectionable measure will not fail to make any patriot frown. The Meerut and Lahore conspiracy cases deserve the highest place among all the acts of repression which the Government of India have done of late ; but this is the very crown of all such acts of repression. . . What the Government have achieved by this amendment is to take away the freedom of action of the President to prevent the unjust misdeeds of the Government. . .

KANTHIRAVA, Mangalore, 3rd Sep. 1929 ;

The *Kanthirava* remarks that the President of the Assembly, under the amended rules, is only a President in name and that no self-respecting gentleman

would covet that post, and adverting to the Police Service Rules framed by the Local Government, observes that the Public Service Commission will find itself quite powerless to use any discretion in making appointments in the Police Department and will have to simply follow these rules framed by the Government, and concludes with the opinion that this untoward state of things in this Presidency would not have happened had the Council evinced sufficient moral boldness and patriotism. Referring to the correspondence between the Hon'ble Mr. Patel and H.E. the Viceroy in regard to the amended Rules of the Assembly, the *Kodagu* congratulates the former on his boldness in upholding the prestige and power of his position. The *Swadeshabhimani* and the *Rashtra Bandhu* also hold the same view.

KODAGU, Mercara, 6th Sep. 1929; SWADESHABHIMANI, Mangalore, 6th Sep. 1929; and RASHTRA BANDHU, Mangalore, 9th Sep. 1929.

Controversy relating to the Assembly Rules.

TAMIL NADU, Madras, 3rd Sep. 1929.

37. Referring to the fact that the Hon'ble Mr. Patel prevented further discussion on the Public Safety Bill in the last session of the Legislative Assembly, the *Tamil Nadu* observes:—The manner in which the members of Government conducted themselves at that time, the incident that occurred later at the time when the Hon'ble Mr. Patel was about to give his ruling and finally the action of the Viceroy in having objected to Mr. Patel's ruling and announced in the Assembly that he had promulgated the Public Safety Ordinance and that he would so amend the rules as to make it no longer possible for the President to act like this—all these have brought about a great agitation in the country. A legal question also has arisen whether his interference with the law is proper. As soon as the Assembly met yesterday, the Hon'ble Mr. Patel expressed his opinion in the matter. As stated by Mr. Patel in his letter to the Viceroy, there is no higher authority than himself within the four walls of the Assembly room and one has any right to criticize his ruling. The powers and status of the President of the Assembly are very superior. The whole of Mr. Patel's letter is businesslike and magnanimous and is written in a dignified style required of the President of the Indian Parliament. In view of the extraordinary events that took place at the close of the last session of the Assembly, no one could expect that Lord Irwin would accept the principles of the President. But Lord Irwin, who is the head of the all-powerful British Government in India, has admitted that all that the Hon'ble Mr. Patel stated is right. Though the events that took place at the close of the last session of the Assembly, the threat offered by the Viceroy that he was going to amend the rules and his statement that the President had not understood the real purport of the rules and that he was going to promulgate the Public Safety Ordinance seemed to set at naught the powers of the President, we are bound to accept the Viceroy's statement in view of the fact that he now says that he did not speak with the object of opposing the President and that he recognizes his powers. We have already written that the ruling of the President in respect of the Bolshevik Bill is still in force, that the new rules cannot cancel the old ruling and that the Bolshevik Bill cannot therefore be brought forward in the Assembly again. Accepting this contention, the Hon'ble Mr. Crerar stated in the Assembly yesterday that the Bolshevik Bill would not be brought forward. If the Government really respect the authority of the President of the Assembly, it would be proper on their part if, in these circumstances, they annul the amendment of the Legislative Rules.

ALMA-E, Madras, 4th Sep. 1929; and QAUMI REPORT, Madras, 7th Sep. 1929.

Referring to His Excellency the Viceroy's reply to Mr. Patel's remonstrance regarding the Viceroy's remarks about his ruling on the Public Safety Bill, the *Alma-e* observes:—It is extremely gratifying that this unpleasant incident has finally ended in a compromise; Mr. Patel deserves congratulations. Extolling the Hon'ble Mr. Patel to the skies, the *Qaumi Report* congratulates His Excellency the Viceroy for having, in spite of his great position openly acknowledged Mr. Patel's authority to interpret rules, and rejoices that a complicated problem has been easily solved.

MATHRUBHUMI, Calicut, 5th Sep. 1929; and MALAYALA MANORAMA, Kottayam, 9th Sep. 1929.

Referring to the correspondence between His Excellency the Viceroy and the Hon'ble Mr. Patel, the President of the Assembly, regarding the former's speech on the latter's ruling, the *Mathrubhumi* says that it is very clear from Mr. Patel's letter that what the Viceroy did was ungenerous and *ultra vires*. Every Indian will congratulate Mr. Patel on the part he played. It will be quite clear from Lord Irwin's reply that Mr. Patel's protest was most reasonable. His Excellency has not advanced a single argument to justify his action. What he has done is to

regret having given such an impression. Explaining in detail the aspects of the controversy, the *Malayala Manorama* concludes that Mr. Patel's fight has ended in success and that undoubtedly he has won.

ANDHRA PATRIKA, Madras, 3rd Sep. 1929.

The Public Safety Bill.

38. The *Andhra Patrika* writes :— . . . The country can never forget the great service rendered by Mr. Patel in preventing the Public Safety Bill from being passed into an Act. . . Sir James Crerar has stated that no necessity has arisen till now for the application of the Ordinance. It is clear from this that it was the representatives of the people that showed great far-sightedness and that the authorities had without reason frightened the people and resorted to repression. . . Sir B. L. Mitter has stated that the correspondence between the Government of India and the Secretary of State for India in connection with the curtailment of the powers of the President cannot be published. Why there should be so much secrecy about the matter is not known. . .

CONGRESS, Sitanagram, 27th Aug. 1929; and SATYAGRAHI, Ellore, 2nd Sep. 1929.

Mr. Haji's Coastal Traffic Bill.

39. The *Congress* writes :—It is not the English politicians that rule India. The British merchants are the real rulers. The entire system of Government depends solely on the English merchants. . . While the Bombay mill-owners appeal to the Government of India to enhance the import duty on foreign cloth and offer protection to the indigenous textile industry, the Lancashire mill-owners complained to Mr. Macdonald that such a procedure would be harmful to their own industry. Mr. Haji's Coastal Traffic Bill is causing anxiety to-day to the Europeans in India. . . At present a great portion of the coastal traffic which covers several crores of rupees is the monopoly of the Europeans. India which once occupied a foremost place in the art of ship-building has, after coming under the control of the British, fallen down to the wretched plight of depending upon foreign vessels even for coastal traffic. . . That being the case, how are Indians wrong in reserving their coastal traffic to their own vessels just to protect their industry? Has not Australia, an integral part of the Empire, enacted such a law? If India had been enjoying *swaraj*, she would certainly have afforded such protection even in the absence of any agitation whatever. It is the primary duty of every independent country to protect her indigenous industries. That being so, it is needless to say specially that the agitation of the English is actuated by selfishness pure and simple. . . Burma is the most important centre for coastal traffic. Thinking that if Burma is separated from India, Mr. Haji's Bill will not apply to Burma and that there will be no room in Burma for national movements, the Europeans are attempting at the separation of Burma from India. . . There is enough capital in India. It is because the Government is an alien one that it stands in the way of industrial progress and not because capital is wanting. It is regrettable that the English should, without understanding this, think that everything depends upon them. . . It is clear that though the Legislative Assembly has approved of this Bill, this secret of this agitation lies in the Parliament Members having brought pressure to bear on the Viceroy and caused him to refrain from giving his assent to it. There is nothing strange in the English merchants getting so much agitated over the matter. One and all the industries in India belong to them. The railways, the silver and gold mines, the oil-mines, the tea and coffee plantations, for the matter of that, all the industries in India are in their hands. The Government of India itself exists to give protection to their trade. When they wanted that the exchange rate should be enhanced for their benefit, the Government enhanced the same, giving a deaf ear to the clamour of the people. It is but natural that they should not consent to let slip any trade in a country which offers them good facilities. Though there are thousands of Indians who are poor, the Government do not care for them. But if one European company goes into liquidation, the Government of India cannot bear it. . . It is doubtful that the Viceroy will give assent to this Bill. Whatever may be the result, we trust that the popular representatives in the Legislative Assembly will unanimously approve of this Bill and manifest the real public opinion in the matter of affording protection to merchant shipping. If any independent country had enacted such a law for the purpose of protecting its indigenous industry, such an agitation would not prevail. But as India is devoid of independence it is subject to such agitation and suspicion. Independence alone

is the panacea for all these ills. To bring round the foreign Government which has trade as its main object, a blow should be dealt to that very trade. That is why the Congress has accepted the boycott of foreign cloth and the boycott of British goods as a potent means for the attainment of *swaraj*. It is the primary duty of Indians to adopt this means and secure economic and political independence. We urge those doubtful minds who ask if wearing *khuddar* would procure *swaraj* and who question the utility of *swadeshi* articles, to understand the nature of the British Government and take the vow of *swadeshi*. The *Satyagrahi* writes :—For the sake of the commercial interests of white people, should Indians continue to destroy their own capabilities ? Nobody implored the Europeans to come over to this country for trade. . . The philosophy of retaliation is quite strange to Indian traditions. The spirit of exclusive self-aggrandisement is wanting here, while there is wisdom enough to bear the sight of another man being prosperous. British tradition on the other hand is steeped in selfishness. Desire for the well-being of others is wanting there. To break into a neighbouring house is a profession there. The edifice of the Empire has been built upon the ruins of green trees (prosperous countries ?). It is this imperialism that is defying the truth even to-day. . . In the matter of administration of justice, a black man will not do for a white one, while a white is inevitable for the black people. In jails also, a black man and a white man sentenced for the same offence are not being treated alike. Why should even a white criminal have preferential treatment over a black man ? To a black political prisoner are denied the facilities which his white brother gets. Have the several European Associations which are crying hoarse over Mr. Haji's Bill, ever condemned this feature ? No. And yet, to say that Mr. Haji's Bill is based upon racial hatred and carry on propaganda to that effect is ridiculous and condemnable. . . Love begets love and hatred begets hatred. The European Associations who claim themselves to be followers of the Christian religion, instead of carrying out this truism in practice, are emitting venom on the cause of Indian progress. . .

Referring to the news that, when Mr. Haji moved in the Legislative Assembly for the consideration of the report of the Select Committee on the Coastal Traffic Bill, Sir George Rainy announced that he was going to bring forward a motion for the republication of the Bill, the *Swadesamitran* observes :—If, whenever the Government are in a hurry to get Bills, which are likely to affect the people very much, passed into law, the popular representatives demand that they should be republished for ascertaining public opinion in regard to them, the Government would not yield and they used to say that these Bills have been before the public for a very long time and that no benefit will be derived from their republication. Mr. Haji's Bill regarding the coastal traffic has been before the public for a sufficiently long time and has engaged their attention to a greater extent than any other Bill. In spite of this, Sir George Rainy has made such an announcement. The opinion of the people of India about this Bill has become very well known. With the exception of a few Europeans, all the Indians are unanimously supporting it and this is known to Sir George Rainy also. We have to conclude, from the fact that he has set out to bring forward a dilatory motion, that the Government of India are determined to prevent this Bill from being passed into law as long as it is possible for them to do so. There is no need for us to dilate on the reason for the Government adopting this attitude. They have taken to this course only in the interests of the British capitalists who are now exclusively enjoying the right relating to the coastal traffic of India. SWADESAMITRAN, Madras, 4th Sep. 1929.

The Child Marriage Bill

40. Referring to the reply said to have been given by the Hon'ble the Home Member of the Government of India to a question asked by Mr. M. K. Achariyar that the petition opposing the Child Marriage Bill signed by thousands of persons has been received but that it is not known whether all those signatures are genuine, the *Dravidan* remarks :—We are immensely glad that the Government of India have realized at least now that the signatures contained in the petition are not genuine ones. We are aware of the fact that the Sankaracharians, who in our country rob the people of their wealth in the name of religion, the Brahmans who are eking out their livelihood as their satellites and their hirelings have obtained the DRAVIDAN, Madras, 5th Sep. 1929; and TAMIL NADU, Madras, 6th Sep. 1929.

signatures of several persons on a piece of white paper by representing to them that they were going to reduce the taxes, and have used the same for the petition opposing Mr. Sarda's Bill. We have already written about this humbug. Whatever humbug may be indulged in, Mr. Sarda's Bill is sure to be passed into law, for the Government themselves are going to support it. Expressing its satisfaction at the Child Marriage Bill gaining greater support gradually, the *Tamil Nadu* observes :—The orthodox people quote the incidents during the Vedic period and the authorities in the *Vedas* supporting child marriages. Except in the *Vedas*, these marriages find no support in civilization, morals, duty and medical opinion. When, according to the census of 1921, there were 63½ lakhs of girls who were married between the ages of 10 and 15 and three lakhs of girls who became widows before 15 years of age, it is curious to argue that child marriages does not prevail to a large extent and that much harm does not result from it. Pandit Malaviya says that, though the Hindu social constitution favouring child marriage is not perfect, it has a purity and divinity about it. The number of girls who die during labour before 15 years of age is twice that of girls who die during labour between the ages of 15 and 19. Of the children born to girls above 15 years of age, it is only 200 that die out of every 1,000. But of the children born to girls below 15 years of age, 500 die out of 1,000. When we consider the number of those that die between 10 and 20 years of age, we find that the number of married girls exceeds that of boys. We do not understand how all these point to purity and what divinity there is in the condition of three lakhs of widows between 10 and 15 years of age, who have no idea of domestic happiness. Man is gifted with powers of discrimination only to suit his conduct to the times. While the orthodox people do not hesitate to avail themselves of travel by sea, which is prohibited by the Shastras, to resort to English education, dress and appointments, which are not mentioned in the *Vedas*, and to use the railways and motor vehicles, which were not dreamt of during the Vedic period, we ask how they are qualified to oppose the Child Marriage Bill alone.

AL-AMEEN, Calicut, 5th Sep. 1929.

The *Al-Ameen* opposes the passing of the Bill and says that it will be an interference in religious matters, which is quite uncalled for, unjustifiable and dangerous. The Bill if passed should exclude the Muslims from its scope.

CHITRAGUPTA, Bangalore, 10th Sep. 1929.

The Hunger-strike Bill.

41. Adversely criticising the proposed measure enabling the courts to continue the trials of political offenders even in their absence on some ground or other, the *Chitragupta* remarks that it is highly unjust that the Government of India should have thought of denying proper justice to political offenders in this wise, and concludes that, considering that the British Labour Government have given their assent to such an unjust and improper measure, it will become evident what scant sympathy the Labour Government have towards the aspirations of this country.

ERRATA.

Report No. 36 *of* 1929.

Page 1217, paragraph 5, line 3, *for* 'exercised' *read* 'exorcised'.
" 1226 " 21, in the marginal heading, and in the contents on page 1208 relating to the same heading, *for* 'on' *read* 'of'.
" 1227 " 26, line 11, *for* 'a labour' *read* 'labour'.
" 1230, line 6 from the bottom, *for* '"fools" paradise"' *read* '"fool's paradise".'
" 1236, paragraph 40, line 21, *for* 'some' *read* 'same'.
" 1236 " 41, in the margin, *insert* 'Swadesamitran, Madras, 26th August 1929'.
" 1236 " 41, line 11, *for* 'feutter' *read* 'flutter'.
" 1239 " 42 " 29, *for* 'in' *read* 'on'.

Issued, on 19th September 1929.]

CONFIDENTIAL.

retd 27/9/29

No. 38 of 1929

REPORT

ON

ENGLISH PAPERS EXAMINED IN THE SECRETARIAT, FORT ST. GEORGE,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the week ending 21st September 1929.

District Magistrates are requested to send to the Chief Secretary to Government, Public Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS.

I.—Foreign and Dominion Politics.

The Kenya Indians.

Hindu, Madras, 16th Sep. 1929.

1. The *Hindu* writes :—"It used to be the boast of the Government of India that in matters relating to the rights of Indians overseas they were entirely at one with Indian opinion and did not hesitate to back it. We are afraid that such a claim cannot be sustained in regard to the case of the Kenya Indians. It is clear from what our Simla correspondent telegraphs to-day, that they have been fair neither to the Kenya deputation nor to the Standing Emigration Committee. They have adopted a *non possumus* attitude which baffles understanding. Their reticence has surprised even the Standing Emigration Committee whom the Government boasted they took into their confidence and whose confidence they have hitherto claimed to enjoy. It will be remembered that the Committee considered the Hilton-Young Report at its last meeting and came to certain conclusions regarding the recommendations embodied in it. The spokesman of the Government would appear to have stated to the Committee that they shared its views and given an undertaking to support its views. Questioned as to what the Government had done in pursuance of that undertaking, no satisfactory reply was forthcoming. They certainly addressed the Secretary of State, but what they told him and what his reply was which has resulted in the refusal of the Government to publish their views neither the public nor the Emigration Committee know. Why, we ask, should the Government preserve this secrecy? Is it the case, as some apprehend, that they have backslided? The Assembly has a right to know the facts and we have no doubt it will insist on the Government publishing them."

II.—Home Administration.

(c) *Jails.*

The death of Jatindranath Das, the Lahore hunger-striker.

Janmabhumi, Madras, 14th Sep. 1929.

2. *Janmabhumi* writes :—"Jatindranath Das was a man of his word. His death was not unexpected; for everybody knew of his decision to sacrifice his life for the partial treatment meted out to political prisoners. The tragic story of his death is already before the apathetic public. Though there may be some who think that such a sacrifice must be reserved for a larger fight for *swaraj*, the younger generation cannot but sympathise with his death and they will feel encouraged to go on the same path of suffering. His was a real struggle, a struggle for principle, however small it be. Nobody can dare question his sincerity and passion for patriotism. We are now reminded of the equally tragic death of Terence MacSwiney. When the news of his death reached India there was a general mourning. It would be a pity if such sacrifices are treated on the same level with self-inflicted tortures that have no permanent value to mankind. These are the inevitable sequals of foreign domination. One must be prepared to suffer persecution and inhuman treatment. *Swaraj* cannot be had for the asking."

Swarajya, Madras, 14th Sep. 1929.

Swarajya comments :—"The death of Jatindranath Das is one of the saddest chapters of British rule in India. By his own free will, he inflicted death on himself inch by inch while in the very prime of life. He fought for fair treatment to political prisoners. The Government, mightily armed with ample physical powers, refused him this. But the voluntary suffering which he inflicted on himself, culminating in the supreme sacrifice of the greatest gift which it is in the power of anyone to lay at the altar of national honour, has made all the might of the Government look a small and pitiful affair. The heroism of Jatindranath, like that of MacSwiney before him, is a monument to the power of the spirit to defy and rise superior to the limitations of the flesh, in the pursuit of great and noble ideals. It is an unenviable plight for any Government to find the moral responsibility for martyrdom of this kind fixed indubitably on its own actions and policies. Jatindranath has shown the pathway to freedom from the bondage of

a system of government impervious to humane considerations. The magnificence of his offering to national service must for ever compel admiration. His sufferings have sublimated sympathy into worship, and the name of this heroic son of Bengal who has died so tragically will live for ever as a source of inspiration for fighters against injustice and wrong."

SUNDAY TIMES, Madras, 15th Sep. 1929.

The following from *Sunday Times* :—" Jatin Das is dead, another martyr to India's fight for liberty. The officials who stood against his release must be looking particularly foolish; they must be now realizing that they have needlessly accentuated the political problem. For, the nation will not easily forget this martyrdom, forced as it was on him by a stupid and perverse policy. Jatin Das, though still innocent according to the British Code of justice, was denied the treatment which the worst foreign convict gets in our jails. That one fact is enough to condemn his persecutors. There was absolutely no justification for the official policy. All that talk about the nature of the crime is irrelevant; and even if it be to the point, the admitted fact that Britain conceded special treatment to Sein Fain prisoners, who did not hesitate to resort to any crime, even to arson and murder, brushes aside the entire official pleadings. What next? Are such tragedies to continue? Do the Government propose to persist in the view that innocent Indians shall not claim even as good treatment as foreign felons in our own jails, or shall not be shown even that much consideration which the Irish rebels enjoyed? The debate in the Assembly must have convinced the Government that it has absolutely no support for the policy which led to this martyrdom. Even the wobblers felt it necessary to sound a note of warning. Let us hope that it will not fall flat."

REVOLT, Madras, 15th Sep. 1929.

Revolt writes :—" It is not every one who has the courage to sacrifice his life at the altar of a cherished cause or principle. Jatin Das subjected himself to the inconceivable agony of absolute starvation for over sixty days, and eventually succumbed to the exhaustion born thereof. He fought for a cause which he valued more highly than life, and even those amongst us who do not approve of the righteousness of that cause—and their number must be few indeed !—will not, we are sure, have the unchivalrous petty-mindedness to withhold from him the tribute usually accorded to all deeds of staggering heroism and self-sacrifice. In the death of Mr. Das there is promise of life, not only for the political prisoners of the country, but for the nation itself. And we are not sure that the bureaucracy has not added one more undying blot to its none too clean history by precipitating this tragedy. Jatin Das is dead, but his shining heroism and sacrifice lives, and that is an asset ever to be proud of."

HINDU, Madras, 16th Sep. 1929.

The *Hindu* writes :—" A wave of indignation has swept over the country as a result of the tragic death of Jatindranath Das. This is evidenced by the reports of public meetings and demonstrations held in different parts of India. The intensity of public grief and sense of indignation found true expression in the Legislative Assembly which adopted on Saturday evening last by 55 votes against 47 the motion for adjournment moved by Pandit Motilal Nehru. The striking defeat has been brought on the Government by themselves who have, in the last few weeks, displayed in regard to these hunger-strikers a lack of humane consideration which is indefensible, and are guilty of an inexcusable delay which is already responsible for the passing away of a patriot and which may bring on, if the same attitude of irresponsiveness continues, other and equally unfortunate consequences. The grievances of the hunger-strikers, such as those relating to bad food, non-supply of books and newspapers, setting of tasks to which the prisoners are not accustomed, and the practice of segregation, are such that any Government, responsive to public opinion, would have taken care to remedy in the shortest time possible. Instead of doing this obvious thing, they addressed despatches to Local Governments which, as Mr. Jayakar showed, were gravely defective and caused interminable enquiries to be made while the hunger-strikers were lingering between life and death. . . Where persons had gone on hunger-strike not in defiance of the law but in vindication of the principles which they considered should govern the treatment of political prisoners, the authorities, it is obvious, should have taken prompt steps to remove the grievancss instead of allowing the situation to develop as it did. It remains to be seen whether the

Government have learnt a lesson and will grant the demands made by the hunger-strikers, which would automatically remove the cause which, in their opinion, has necessitated the introduction of the Hunger-strike Bill. Sir James Crerar, the Home Member, however, appears to be in no mood to realize the gravity of the situation. He stated that of the accused in the Lahore cases stood on a principle, the Government also were taking their stand on a principle, namely, that of vindicating the authority of the law. So far as the hunger-strikers are concerned, they do not object to their trial, but take serious objection to the way in which they are treated in the jail. Sir James Crerar and his Government are not called upon to change the law which defines the offences for which the accused are being tried. They are merely being asked to extend a just and humane treatment to under-trials, whose only offence is their passionate love of their country. It is a deplorable misuse of language to describe the protest of the under-trials against the treatment meted out to them as constituting a defiance of the authority of the law. It is thus clear that the Assembly was fully justified in censuring the Government. . ."

The *Daily News* remarks :—"The callousness of the Government of India in respect of the treatment meted out to political prisoners has been proverbial and the perennial source of conflict between the Government and the popular leaders. That political prisoners are human beings and that the most heinous crimes alleged to have been committed by them are after all differences of opinion and conviction on supreme public questions and that the most constitutional and perfectly law abiding citizens have, since the dawn to historical times, been courting imprisonment in preference to sacrifice of conviction and opinion, are matters known to every civilized Government in the world. But the Government of India have been making it a point to treat political prisoners as pieces of chatitel to be bluffed into any position they like. This tendency on the part of the Government has been protested against in vain by the political leaders since the inauguration of the Indian National Congress. But the martyrdom of Jatindranath Das has proved conclusively that the treatment meted out to political prisoners is too agonizing to be put up with and that despite repeated requests of the under-trials the Government has stood abdurate. . ." DAILY NEWS, Madras, 16th Sep. 1929.

(*k*) *General*.

Mr. Patel's lead.

3. The *Mangalore Mail* observes :—"Mr. Patel's presence in the Conference contributed largely to the failure of the independence resolution. Notwithstanding the fact that Mr. Patel is among the foremost soldiers of India and has been on the firing line from a number of years, he was far-sighted enough to limit, for the present the political ambition of his country to Dominion Status. As a man of action Mr. Patel was more concerned in finding out an effective means of realizing our goal than in defining that goal. He is too patriotic to fritter away his energies in hair-splitting controversies which have become the life-blood of the Congress 'talkies' of Madras. It was therefore in the fitness of things that in the present conditions Mr. S. Srinivasa Ayyangar has found the Congress atmosphere of Tamil Nadu most unpalatable to his political tastes and resigned the presidentship of the T.P.C.C. As days pass on and the national week approaches the country will, more and more, veer round the president's call than allow itself to be distracted by meaningless cries and self-deluding formulas. It is for the National Congress to give a clear lead to the country by laying stronger emphasis on the means of getting *swaraj* and focussing the national mind on this question than on any kind of platitudinous verbosities imported into Congress politics by men who have not felt the actual heat of battle." MANGALORE MAIL, Mangalore, 5th Sep. 1929.

The Executive and the Law.

4. The *Hindu* has the following :—"Much has been heard, but little has been done in regard to the complaint in Great Britain that the Ministers of the Crown are getting more and more power into their hands for ousting the courts of their jurisdiction in numerous cases, for implementing Acts of Parliament by regulation and sometimes for overriding laws. . . In India, we have not only this growing evil of the legislature empowering the Executive to frame regulations, but, what is much HINDU, Madras, 14th Sep. 1929.

more serious, also to levy taxes upon the people without the consent of the representatives of the people elected to the legislature. In England there is at least the pretence of the Minister acting within the law; that cannot of course be said of the Executive in India who in numerous cases are a law unto themselves, because no law exists. The rule of law has yet to be established in India in many departments of public activity."

SUNDAY TIMES, Madras, 15th Sep. 1926.

Mr. Gandhi and the Congress presidentship.

5. *Sunday Times* has the following:—"Gandhiji fuller explanation for not accepting the Congress presidentship is an indirect invitation to the A.I.C.C. to define its position in respect of non-co-operation. Gandhiji still believes in non-co-operation. He has no faith in the council programme, or in official schools or courts of justice; and he thinks that on these issues very few Congress-men agree with him. That is why as the president of the Congress he fears he will be a round man in a square hole. The A.I.C.C. will have to decide at its Lucknow meeting whether this interpretation of his is correct. In other words, does the Congress still believe in non-co-operation or not? If it does, and if Gandhiji is convinced of its faith, he will accept the presidentship. The younger leaders are certainly with him if he advises civil disobedience, including non-payment of taxes; but on the other aspects of non-co-operation specially the ban on councils, courts and colleges, there will be difference of opinion, though his supporters are not in a 'microscopic minority'. They constitute a respectable group, and if they seem so few, it is because most of them refuse to be so vociferous as the politicians now at the top. Gandhiji has thus invited the A.I.C.C. to decide on a very vital issue; and we shall not be surprised if it transfers that responsibility to the Congress itself—in which case it will have to elect some other president. The wiser plan will of course be to reaffirm the Nation's faith in non-co-operation and leave it to Gandhiji to suggest how and when it should be resorted to."

HINDU, Madras, 16th Sep. 1929.

Forecast of Simon Commission Report.

6. The *Hindu* writes:—". . . The Simon Commission is, according to the *Sunday Times*, advising the retention of communal representation 'though its form and extent may be modified.' There is to be no extension of the franchise, no recognition of the principle that India can equip herself for self-defence only when she has achieved the essentials of self-government, no relaxation of that mischievous policy of suspicion and distrust in regard to internal defence which has done more than anything else to embitter the relations between the people and the Government. Relations with the Princes are to remain 'an imperial responsibility'—and also presumably a bulwark of British Imperialism, sustained by short-sighted self-interest, against the surging tide of Indian nationalism. If this is all the precious panacea that the Commission was expected to produce by its authors to assuage the political ills of India, we can only say that the Commission's Report will be treated by India with contempt. The Commission may frame any constitution it likes; but it is India that will have to work it and India will not work any constitution in framing which she has not had the decisive voice."

SWARAJYA, Madras, 17th Sep. 1929.

Mrs. Nayudu's call to youth.

7. *Swarajya* has the following in its "Notes and Comments".—"In a characteristically spirited address delivered from the chair of the first U.P. Provincial Youth Conference, Mrs. Sarojini Nayudu calls upon young men to stand unflinchingly for justice, integrity, honour and self-respect, and 'blot out the shame of the empty splendour of the coward leaders of the country.' The appeal sums up the greatest necessity of the moment. At this juncture, almost everything, it would appear, is ready to hand except the right leadership for winning political freedom. The heart of the country is sound. The programme too has been set. But the comfort of empty words has been the bane of politics and the enemy to progress. Mrs. Sarojini Nayudu makes a passionate plea for honest and sincere work and the spirit of sacrifice. On the response of the nation to this appeal depends the entire political destiny of the country, and not on brilliant fireworks in councils and threatening resolutions in public meetings."

shall have protection and remedy from the law to which he was entitled, and further, that there was an obligation resting upon everyone of the accused infringing the law that he must answer for it effectively." What sanctimonious hypocrisy! None of the hunger-strikers have asked for immunity from law. Their demand has been for fair treatment to political prisoners and the abolition of racial distinction in the treatment of prisoners in jails. To contend that this demand offends in any way against 'the authority of the law' as the Home Member does, is an insult to the intelligence of the Assembly. Even the tragedy of Jatin Das has not softened the heart of the Government. The extent to which the Government stands discredited and condemned is revealed by the censure motion which was carried by fifty-five votes against seventeen, but what is one to say of those among these seventeen who calling themselves Indians, have remained unmoved even by the supreme sacrifice of Jatindranath, and have cast their votes against the adjournment motion? To support the Government in an issue of this kind is to confer moral sanction on the wrong for the redress of which the Lahore prisoners are laying down their lives, and this unparalleled betrayal is neither forgetable nor forgivable."

The *Hindu* remarks :—" Mr. Jatindranath Das's death, the vote of censure on the Government passed on Saturday, the strength of feeling expressed during the debate on the adjournment motion, and probably pressure from the India Office were responsible for the statement made by Sir James Crerar yesterday in the Assembly consenting to the circulation of the Hunger-strike Bill. . . Whatever the cause, Government's willingness to respond to public opinion as expressed in the Assembly is a feature which will be widely appreciated and which, if preserved in in regard to the outstanding differences between the people and the Government, should result in mutual advantage. Sir James Crerar's statement, however, is full of debatable points that cannot be passed over without notice. The Government's trouble is that they feel that there is a lacuna in the Criminal Procedure Code which, while providing for the trial of cases *ex parte* in unavoidable circumstances, makes it impossible for cases being proceeded with in the absence of the accused in avoidable circumstances. In England the only class of cases in which trial *ex parte* is allowed is where proceedings are taken out for contempt of court. Even here it is only the High Court which can take cognizance of the cases. And Sir B. L. Mitter's plea that this device could be extended to other cases as well cannot be sustained for a single moment in view of the fact that trials would be reduced to a farce if persons accused of grave offences were to be tried in their absence. . . The Home Member admitted that there was a great principle involved in the opposition to the Bill, but stated that the Government were determined not to allow impediments to be placed indefinitely in the way of justice. This position is inconsistent for, if, as we have shown above, there is really no precedent for the provisions of the Hunger-strike Bill in British or other systems of jurisprudence, then there is absolutely no justification for the attitude of the Government in maintaining that there is a deficiency in the law which has to be remedied. The Home Member further told the House that, if any contingency arose in the interval before the House met again, the Government which had the necessary power to meet it would use it accordingly, though he hoped at the same time that the contingency would not arise. It is quite open to the Government, by extending to the under-trials the just and humane treatment which under-trial prisoners are accorded in civilized countries, to see that the contingency does not arise. Apart from this aspect of the question, however, it would be quite unconstitutional and utterly unjustifiable if the Government sought to pass an ordinance. The Government had a very good opportunity to convince the Assembly, if they could, of the necessity and emergency of the measure, but they failed to carry conviction and their acceptance of Mr. Kelkar's motion is a strategic retreat tacitly accepting defeat. The only proper course for them in future would be not to question or seek to subvert the Assembly's verdict either directly or indirectly. The Government have of course, the power to pass an ordinance; but to use that power, after having failed to convince the Assembly that the Hunger-strike Bill was essential to carry on the administration, would amount to conduct subversive of all constitutional principles. It would have been

HINDU, Madras, 17th Sep. 1929.

graceful if, in the circumstances, the Home Member had agreed to the circulation of the measure without attaching the condition which, one suspects, he put in only to save the Government's face."

DAILY NEWS, Madras, 16th Sep. 1929.

Sarda's Child Marriage Bill.

12. The *Daily News* remarks:—"Those who have been following the debate of the Bill in the Assembly would be totally disillusioned of their fossilised ideas of present day India if they have any. Barring a few evangelists of primeval orthodoxy, the House was unanimous in its approbation of the fundamental principles of the Bill. Apart from the fact that the Bill is calculated to restore physical and mental stamena to the Hindu race by rooting out cramping social customs, it is a crushing reply to the apostles of bureaucratic domination in the country. The hackenyed and the platitudinous argument that because the Hindu Society is honey-combed into heterogeneous castes and creeds, political autonomy is impossible, is tattered to shreds by the illuminating debate on the Sarda Bill in the Assembly. Mr. Jinnah, with his characteristic trenchency of language and incisivencess of logic, supported the Bill on behalf of the Moslem community and warmly eulogised the Government of India for having for once come out of their stereotyped and steel-frame grooves of thought and action and assumed the rôle of the Indian nationalist. . ."

VERNACULAR PAPERS.

I.—Foreign and Dominion Politics.

Tamil Nadu, Madras, 10th and 14th Sep. 1929; and Darul Islam, Madras, 13th Sep. 1929.

The situation in Palestine.

1. Referring to the recent riots in Palestine, the *Tamil Nadu* (10th) observes:—It is a fact known to the world that the methods adopted by the British statesmen in the matter of territorial aggrandisement, the amassing of wealth and the formation of armies are highly improper. The British statesmen have also earned the infamy that they are unfit even to rule the countries captured in an improper manner. Though the British are boasting very much that they are experts in establishing law and order and in promoting the welfare of their subjects, they achieve nothing in actual practice. We ask the British Government why the riots, which have not been heard of till now in Palestine, have now occurred there. The British are carrying on the administration of Palestine only on behalf of the League of Nations, and that country has not become enslaved to the British. Will the British Government say what the reason is for the Muslims, the Christians and the Jews in Palestine, who lived together amicably during the time of the Turkish rule, now engaging themselves in religious disputes? While for the last 400 years the Jews and the Muslims were living amicably in spite of the Jewish church being adjacent to the Muslim mosque, the Arabs and the Jews in Palestine have been fighting with each other ever since the British statesmen set foot in that country. This is a matter to be considered by the League of Nations. It can be boldly stated that the policy followed by the British in the administration of Palestine is alone responsible for the present riots in Jerusalem. We believe that wise men would have realized that the political device adopted by the British in Palestine has spread to other countries also. In Burma, the feeling of estrangement between the Indians and the Burmans is growing. In Ceylon, disputes have arisen between the Sinhalese and the Tamils. The hardships undergone by the Indians in South Africa and Kenya cannot be described. It is said that Ceylon belongs to the Sinhalese and Burma belongs to the Burmans, and that the Indians have no rights there. But the British Government deem all the countries to be the exclusive property of the British. It is only this wrong policy of the British Government that is responsible for all these troubles. Hence, we would request that all the Indians should work unitedly for condemning the Jerusalem riots without deeming them to be a foreign affair. Referring to the appointment of a British Commission to enquire into the causes that led to the recent riots in Palestine, the *Darul Islam* observes:—Representatives of the Labour, Liberal and Conservative parties are proposed to be appointed as members of this Commission. Such a Commission has been appointed only to proclaim to the world that it is composed of members representing various parties and that it is therefore an impartial one. We can never forget that every party in Britain has the same policy in the matter of crushing the people of the eastern countries and especially the Muslims. Hence, the Muslims will not approve of the appointment of this Commission. No benefit will result from Britain enquiring only into the matters relating to the riots. She should, besides trying to alter the present attitude of the Arabs and the Jews towards each other which is fundamentally responsible for the occurrence of these riots, change her attitude also. No room should be given for the fulfilment of the avarice of the Jews to make Palestine a Jewish country and legitimate political rights should be granted to the Arabs of Palestine. It has to be thought that Britain wishes to establish a land route from the Mediterranean Sea to the Persian Gulf through Palestine and Jordon in the event of any danger befalling the Suez Canal and is trying to perpetuate its domination in Palestine for this purpose, utilizing the Jews as her tools. But it is certain that the Palestine question can be settled once for all only by the grant of political rights to the Arabs but not by means of the air force and the navy. Reverting to this subject, the *Tamil Nadu* (14th) observes:—What reply have the British Government, who are shedding crocodile tears that Palestine should become a land of the Jews again, to give regarding their shameless behaviour in refusing to hand over India to the Indians? They have now declared finally

that they cannot give up the policy of making Palestine a land of the Jews or their responsibility of ruling that country. So, the troubles of the people in Palestine are bound to increase. It is highly regrettable indeed that the British politicians have failed to note that the policy followed by the British in Palestine is a thoroughly foolish one and that it will lead only to much harm to the British.

ANDHRA PATRIKA, Madras, 11th Sep. 1929.

The *Andhra Patrika* writes:—We can understand from the Communiqué of the Government of India that they have realized that the question of Palestine has caused discontent among the Muhammadans in India. . . But, we do not think that the communiqué will satisfy the Muhammadans. For, is it not detrimental to the long-standing rights of the Muhammadans that Palestine should be filled with Jews from the several countries. It is certain that the Balfour scheme is responsible for the present difficulties. No good whatever will result from making empty promises instead of abolishing such a scheme. . . At least now, the League of Nations should investigate this matter and, cancelling the Palestine mandate, either grant self-government to the Arabs or satisfy them by withdrawing the Balfour scheme. . .

AL-AMEEN, Calicut, 8th and 12th Sep. 1929; and YUVALOKAM, Calicut, 11th Sep. 1929.

The *Al-Ameen* (8th) remarks that the recent incidents in Palestine have agitated the whole Muslim world. In a later issue (12th) the same paper observes that, although Britain is said to rule over the geatest Muslim empire, yet her policy after the war has been opposed to the welfare of Muslims. Her policy is that of divide and rule. Muslim countries had the misfortune to come under British sway after the war. With the beginning of British rule in Iraq, communal troubles between Sunnis and Shiahs started there. The same policy is the sole cause of the present troubles in Palestine. There is no reason to suppose that Britain has greater sympathy for Jews than for Muslims. But without troubles between them, the British Empire cannot establish itself safely there. So they do not lose the opportunity of remaining there under the pretence of making the country a home for Jews. . . It was only after hearing the bark of John Bull that the Jews woke up to the need of claiming back the wailing wall lost centuries ago. . . British bayonets may keep the Arabs of Palestine some time more in subjection but the policy of divide and rule cannot thrive long. Jewish youths of Iraq have joined their Muslim brethren in protesting against the unjust Israelite policy in Palestine. If Britain foolishly robs Arabs of their sacred places and gives them to the Jews, the jehad, which the *Manchester Guardian* satirically says has not taken place, may still come to pass. The Muslim world will not easily give up the wailing wall, etc. Let the authorities beware of pursuing their evil policy. The *Yuvalokam* observes that the British are the real cause of the trouble in Palestine. One of the devices of British statesmen to establish their supremacy in eastern countries was to constitute Palestine into a Jewish State. . . The English had from long ago the idea of subduing Palestine. . . The Muslims of India and Egypt who were in the British army were themselves employed by Britain to make a pitfall for Islam. . . The disaster that has befallen the Muslims of Palestine cannot be considered only as an injury to themselves. If Bythul Mukdaz is sacred to the people of Palestine, it is sacred to the four hundred millions of Muslims all over the world. So it is the duty of every Muslim to sympathise with the Muslims of Palestine and to help them in this calamity. The Muslims of Kerala are in duty bound to join with their co-religionists in various parts of India in sympathising with the Muslims of Palestine and requesting the British Government to withdraw the Balfour declaration. Do not the Muslims of Kerala know all this?

NOWJAVAN, Madras, 7th Sep. 1929 (received on 16th Sep. 1929); QAUMI REPORT, Madras, 8th and 9th Sep. 1929; ALKALAM, Bangalore (Cantonment), 12th Sep. 1929; and

Dilating on the situation in Palestine, the *Nowjavan* writes:—The Muhammadan leaders should coolly place their grievances before the British Government which will surely safeguard their rights. Can we expect that our leaders will adopt legitimate and lawful means in inviting the attention of the benign Government? The *Qaumi Report* (8th) publishes an article written by Mr. Abdul Aziz Pasha Sahib, the President of the Muslim Publicity Board, Tirupatur, who concludes with the following remarks:—The British statesmen ought to have taken preventive measures before the disturbance occurred in the country. Their

silence in the matter and their partiality to the Jews prove that Britain is in favour of the Balfour declaration. The British Government should know that the Islamic world is watching its policy and actions, and, if the state of affairs should take a worse turn, Britain alone will be held responsible for it. Commencing with a verse meaning "Hazrath Hussain (the grandson of the Prophet and the greatest martyr of Islam) has given the message that every murders (of a Muslim) brings new life into Islam" and remarking that the encouragement given to the Jews under the blessings of the British mandate is responsible for the recent bloody riots in Palestine, the *Qaumi Report* (9th) refers to the rumour that ten thousand American Jews intend to enter the country to maintain public peace, and wonders whether the mandatory power will likewise permit Ibn-i-Saud's Arab armies now or in future to enter the country, and whether such a permission will be consistent with the prestige and the responsibilities of the mandatory power. Discarding as absurd the notion that there will shortly be another terrible crusade between the Jews supported by the Christians and the Islamic world, the *Alkalam* thinks that the Muslims will continue to be restless until the Balfour declaration is withdrawn, and that they will be ready to risk their life and property to regain their rights. It appeals to the Indian Muslims to express their sentiments by passing resolutions in mass meetings and communicating them to the Government. Refusing to believe the veracity of the statement said to have been made on behalf of Sultan Ibn-i-Saud about the situation in Palestine, the *Alma-e* says that it is the duty of every Muhammadan to oppose the British policy which can be supported on no account. ALMA-E, Madras, 12th Sep. 1929.

The Empire Marketing Board.

2. The *Congress* writes :—Whatever the British statesmen may do, they do it with a view to helping their trade. After the Great War, an institution called the Empire Marketing Board has been established. The British statesmen usually say that this is intended to encourage a healthy spirit of reciprocation among the several parts of the empire in the matter of using the goods they manufacture. Recently the British Finance Minister has urged the British to purchase cotton, rice, tea and other articles which have to be purchased from other countries, from India. He has not hidden the secret behind this appeal. It is his belief that if raw materials are freely purchased from India, the Indians will purchase British goods to a large extent with that money. But he is not troubled in the least with the idea of developing Indian agriculture or industries. The export of cotton from India has increased by four times the quantity shown in the last report of the Empire Marketing Board. This means that we are sending cotton to England and are wearing the foreign cloth manufactured by them. There cannot certainly be anything more humiliating and suicidal for Indians than this. We urge upon the Indians to note this fact and besides stocking cotton, to refrain from purchasing foreign goods and particularly British goods. There will be some meaning in this Empire Marketing Board, only when the different parts of the empire enjoy political, economic and industrial equality. But in the present circumstances, there is no doubt that it is a Board which loots India. CONGRESS, Sitanagaram, 10th Sep. 1929.

The domination of foreigners in China.

3. Referring to the 'capitulations' secured by the Europeans in Turkey, Persia and Egypt, according to which a foreigner accused of a crime in these countries can be tried only by the Consul of his own country therein and the power of the Consuls extends also to the civil obligations incurred by that country, the *Swadesamitran* remarks that the Europeans, who entered China for the purpose of eking out their livelihood, have established their power in different places in that country in such a manner as to prevent the Chinese Government from exercising their sway in those places and observes :—When Turkey and Persia demanded the abolition of these 'capitulations' on the ground that they prejudicially affected the absolute sovereignty of the country concerned, it was not heeded by the western Governments. But Kemal Pasha got rid of the 'capitulations,' as soon as he became the President of the Turkish Republic and the western kingdoms also agreed to it, as they were convinced that Kemal Pasha would achieve his object, whether they agreed or not. Raza Khan secured the abolition of the 'capitulations' in Persia and the British Government have agreed to do away with them in Egypt also according to the terms of the treaty proposed SWADESAMITRAN, Madras, 11th Sep. 1929.

by the Labour Cabinet. It is, therefore, surprising that they should refuse to abolish them in China. The arguments advanced by them for this are curious. They say that they had to exercise independent sway in different parts of China only because the Chinese Government were not inclined to admit the equality of the British with the Chinese when the former entered China originally and that the treaties subsequently concluded have secured equality between the two races. Why then should there be any special privileges after equality of status has been recognized? Another argument advanced by the British Government is that justice was not administered in China originally on western lines, and that, though laws have been framed and Judges appointed following the western system at present, the British Government cannot agree to give up their special privileges, until the western laws become well impressed on the minds of the people of China. We do not know how many centuries it will take for the Chinese to become impressed with the meaning of the western laws and what justification there is for the foreigners to demand that they should exercise sway in China until then. As soon as Kemal Pasha decided to do away with the 'capitulations,' the western kingdoms agreed to it, as they felt that their objection would not be of any avail. If China also were in a position to do so, Britain and America would have adopted a different attitude. While the British and other foreigners enjoy special privileges in China, the Chinese are struggling hard for securing even ordinary rights in South Africa.

PRATIDINAM, Kottayam, 9th Sep. 1929.

Referring to the same subject, the *Pratidinam* observes that it is difficult to understand why Indian Magistrates and Judges are not allowed and empowered to try and sentence European subjects in States like Travancore where there is a civilized and constitutional system of administration of law and justice. For this purpose they cannot do without special European Magistrates and the Madras High Court is authorized to consider appeals from such Magistrates' judgments. From all this, it will not be a mistake to assume that Britain's unwillingness to give up her privileges in China is not entirely due to defect in the judicial constitution or laws of China but is chiefly due to intoxication of Imperialism and self-interest. As China has come under an established and united Government, it is certain that the vagaries of foreign Powers will not pass muster there, as before, and that they will be compelled to yield to China's just demands. . . .

SWADESAMITRAN, Madras, 9th Sep. 1929.

The Indians in East Africa.

4. Referring to the appeal made by the President of the Indian Deputation from East Africa, at a meeting held at Bombay, that India should support their cause, the *Swadesamitran* observes:—The fact that this meeting was convened under the auspices of different parties holding contrary views in the political field and that the leaders of several parties took part in it, is sufficient to prove that the Indians are of one mind in this matter. There is no reason for the Government of India alone to entertain a different opinion. They have already extended their full support to the important demand of the Indians in regard to a common electoral roll. So, they are bound to extend the same support even now. The irksome position created there is only the outcome of the Conservative Government having begun to show a partiality to the Europeans during their time. If the present Labour Government wish to follow the principles preached by them till now, they can have no doubt as to the conclusion they have to come to in this matter. But it is the duty of the Government of India to press them to come to a reasonable conclusion.

ANDHRA PATRIKA, Madras, 13th Sep. 1929.

The *Andhra Patrika* writes:—The East African Indian Deputation clearly stated the grievances of the Indians before the Member of the Government of India. It will not at all be possible for the Government of India to say hereafter that they are not aware of the difficulties of the Indians in Kenya. Indians there have lost the common electoral right. If the East African Federation is formed, their condition will become all the more intolerable. The Indians have to suffer under the predominence of the whites. The Right Hon'ble Mr. Srinivasa Sastri, no doubt, went to East Africa but all his attempts had become futile. The responsibility of protecting the rights of the Indians lies with the Government of India. They should intimate the Indian public opinion to the East African Government and the Colonial Office in unequivocal terms and if this should fail to have any effect, they should adopt remedial measures.

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5. The *Dharmasadhani* writes:—We learn that some members of the British Science Association went to Kenya and intended to deliver lectures on science at Nairobi, Mombassa and other cities there and that the Kenya Government had issued orders that Indians should not be admitted to those lectures. . . How unjust it is to prevent not only the ordinary Indians but even those who may have a taste in scientific subjects. Kenya, too, like India forms part of the British Empire. It is not at all good to the Empire that the people of one part thereof should act with such hatred towards those of another. It is the duty of the British to see that Indians are not subjected to such humiliations.

The Indians in Kenya.

DHARMASADHANI, Guntur, 10th Sep. 1929.

6. The *Swadesamitran* writes:—There are thousands of Indians residing in the United States, and about seven hundred of them are persons who are enjoing the rights of American citizenship. The rights of citizenship were originally granted to the Indians in America on the assumption that they belonged to the Aryan race, and were therefore fit to be the citizens of America. But in 1923, the Supreme Court of America delivered the judgment in connection with a case that, though the Indians belonged to the Aryan race, "they were not Europeans enjoying freedom." Thereupon, the rights of citizenship of forty-five Indians were revoked. In replying to a question put in the Legislative Assembly in this connection, Sir Denys Bray said that only thirty Indians were deprived of their rights of citizenship and added that, unless there was any necessity for the revocation of the rights of citizenship enjoyed by the rest of the Indians in America, the American Government would take no action in the matter. So, according to the interpretation of the American law by the Supreme Court, Indians are not eligible for securing the rights of citizenship in that country. Perhaps, Sir Denys Bray desired to say that the American Government will not take any action to revoke the rights of citizenship now enjoyed by the rest of the Indians, that the Indians should keep their mouths closed if they want the American Government to keep quiet and that, if any agitation is carried on to the effect that what the American Government are doing is wrong, they will get enraged and revoke the rights now enjoyed by the six or seven hundred Indians. A person belonging to any of the countries of Europe and any white living in Canada, Australia, South Africa and other countries in the British Empire may become citizens of America. But the Indians are ineligible for the citizenship. This causes disgrace to the Indian nation itself. It is the spirit of the American law that the Indian nation is not fit to secure the rights of American citizenship. The export and import trade carried on between America and India is increasing every year and it is the Americans that derive enormous profit from this. So, the favour of India is more essential for America than the favour of the latter is for the former. Sir Denys Bray is afraid that, if the Americans are treated in India in the same way as the Indians are treated in America, America will get enraged and revoke the rights enjoyed by a few hundreds of Indians in that country. When America does so, it must be prepared to lose its trade with India. But we do not think that she will be prepared for this. If America loses its trade with India, it will be losing large profits. So, we do not think that the Americans will come forward to revoke the rights of citizenship of the Indians. If it is urged that what America is doing is wrong, the Americans may agree to accord better treatment to the Indians. Why should we not make them realize that the American law is insulting to us? When the Government of India become responsible to the popular representatives, the person in the place of Sir Denys Bray cannot fear that America will get enraged.

The Indians in America.

SWADESAMITRAN, Madras, 12th Sep. 1929.

The *Andhra Patrika* writes:—The observations made by Sir Denys Bray in the Legislative Assembly will show what a degrading place Indians occupy in America. . . The Indians do not possess the right of owning lands permanently in America. It was further enacted that they should not even possess the right of getting lands on lease for agricultural purposes. But the citizens of America enjoy more rights in India than the Indians themselves. The disabilities of the Indians in America may be retaliated by placing similar ones on the Amercians in India. But Sir Denys Bray has pointed out that such a course of retaliation would be foolish. . . If the citizens of independent countries are treated with

ANDHRA PATRIKA, Madras, 12th Sep. 1929.

disrespect in foreign countries, such actions would surely be retaliated. As India is in a dependent condition, she is unable to protect her sons in foreign countries. The Government of India is not making a courageous stand in this matter. The sooner such affairs are modified, the better.

ANDHRA PATRIKA, Madras, 10th and 11th Sep. 1929.

The League of Nations.

7. The *Andhra Patrika* (10th) writes:—It may be said that the Hon'ble Sir M. Habibullah has uttered bare truth in the League of Nations when he said that the Western countries are receiving greater attention from the League of Nations than the Eastern countries do. The League of Nations has become transformed into a League of European races. The Eastern countries are occupying a very low position in it. Mandates are granted to the Western countries to rule over those of the East. . . . The condition of the Eastern countries will become still more intolerable, if the desire of Mr. Briand for a federation of the European States should fructify. . . . Conditions will never improve so long as the League of Nations entertains the idea that the Eastern countries deserve only to be ruled by the Europeans and are unfit for an independent status. . . . No other dependent country than India is a member of the League of Nations. The remaining countries are freely expressing their opinions as they are independent. The representatives of India are unable to express the aspirations of the people. The *Andhra Patrika* (11th) writes:—The League of Nations, in spite of its boasts about peace, could not avert the strife between China and Russia. If it cannot achieve this much of what avail are ostentatious like the peace pacts? The struggle between Russia and China is becoming a great test. In case the League of Nations does not come out successful in this test, the belief that the European races can protect the world's peace cannot but be lost.

SWADESAMITRAN, Madras, 13th Sep. 1929.

Referring to the decision arrived at recently by the League of Nations to form an Economic Federation of Europe in view of the development of trade being greatly hampered by the protective duty and other commercial restrictions which are imposed in the European countries, the *Swadesamitran* observes:—We have no objection whatever to the European countries making any arrangement with a view to develop their trade. As far as India is concerned, we cannot approve of the efforts made by the Great Powers of Europe to draft an International Agreement for getting rid of the protective duty through the League of Nations in view of a certain necessity having arisen for them at the present juncture. As England had developed her industries at one time by duping other countries, she can now carry on her industries without any protective duty. But India cannot attain even the least progress in the industrial field if there is no protection. Several other countries also are in the same situation. Hence, it would not be wise to draft an International Agreement applicable to all countries and try to get rid of the system of levying protective duty altogether. Countries like India should never agree to this. If, like the Australian delegate, the Indian delegate also had pressed this point in the League Assembly, the situation would have been made very clear. We hope that the cause of India will be urged at least in the Conference which is going to be held latter in this connection and that the protective duty system obtaining in the country will be safeguarded from any interference therewith.

ALMA-E, Madras, 10th Sep. 1929.

Disarmament.

8. Referring to the decision of the Hague Conference regarding the evacuation of the Rhine land, the *Alma-e* observes:—As long as the whites continue their domination over Asia and Africa no attempt to reduce armaments can succeed. Europe is mad after colonization, and every nation considers itself justified in its demands. Britain's obstinacy at the last Conference proved that the proposals about disarmament are a farce.

SWADESAMITRAN, Madras, 10th Sep. 1929.

The Ali brothers and the South African Government.

9. Referring to the news that the Government of India have sent a cablegram to their Agent in South Africa to request the South African Government to reduce the restrictions laid down by them in regard to the sojourn of the Ali brothers in that country, the *Swadesamitran* observes:—Moulana Muhammad Ali requested the South African Government that both he and his brother might be permitted to tour the country. The reply came to the effect that no such permission

could be accorded, in spite of his having given an assurance that they were not going there with any political object. But, on the recommendation of the Government of India, the South African Government proposed certain stringent conditions to the effect that the Ali brothers should not remain in South Africa for more than three weeks, that each of them should furnish a security of £25 at the time of their entry into that country and that they should not speak on any subject other than religious matters. Such conditions as these are not imposed on any foreigner entering India. The Ali brothers decided to go there only on the invitation of the Muslims of that country. It is evident, from the fact that the Government of India are trying to get these restrictions relaxed through their Agent, that they have realized that what the South African Government are doing is wrong. These restrictions have been imposed on the Ali brothers by reason of their being Indians. It is only because the South African Government are under the impression that the Indians are an uncivilized people, that they are not only harassing the Indians there in several ways but are also insulting the Indians who go there from here. We may secure some advantage only by entreating them but not at all by virtue of our rights. South Africa is an independent country in the British Empire and the British Government cannot interfere with the powers of the Government of that country. If our country also were in such a condition, South Africa would treat us respectfully. But we are dependent on Britain. Unless this situation is altered, neither South Africa will treat us respectfully nor will we have the strength to teach a lesson to that country.

QAUMI REPORT, Madras, 12th Sep. 1929.

Challenging the propriety of the action of the Union Government in having imposed restrictions on the Ali brothers' tour in South Africa, and pointing out that no such restrictions had been imposed on their movements by the Government of India in spite of their anti-Government activities, the *Qaumi Report* writes:—The truth is that bureaucratic Governments are generally afraid of representative leaders. Since the Union Government acts unjustly towards the Indians there, it fears that by allowing the Ali brothers to continue their tour unconditionally in South Africa for a long period, its injustice will be proclaimed. If the Union Government should continue to be of the same mind, there will be only one course left open for the Muhammadans of India, viz., to urge on the Government to accord similar treatment to the South African subjects visiting India. Unless this is done, the Union Government will not come to its senses.

II.—HOME ADMINISTRATION.

(b) *Courts.*

The Hema Singh murder case.

GRIHALAKSHMI, Madras, Sep. 1929.

10. Referring to the judgment of the Allahabad High Court confirming the sentence of transportation passed by the Aligarh Sessions Judge on the woman and her husband who were the accused in the Hema Singh murder case, the *Grihalakshmi* observes:—Karag Bahadur Singh, a Nepali youth who killed an old man that wanted to marry a young girl by force, was pardoned by the Viceroy, even though he deserved to undergo eight years' rigorous imprisonment in the eyes of the Judges. This case resembles in all respects the Karag Bahadur case, while in the latter the life of a woman was on the point of becoming miserable, in the former the chastity of a woman was at stake. In both these cases, the men who gave cause for provocation were murdered. These cannot at all amount to cases of murder but only to the destruction of the wicked, which is no sin. If punishment is meted out in our law courts to a woman who kills the man that attempts at outraging her modesty, how can they be courts of justice? How then can a woman safeguard her honour under critical circumstances? May the elders seriously consider this! May attempts be made to turn law courts, which are just in name only, into real courts of justice.

(c) *Jails.*

The treatment of political prisoners in India.

TAMIL ALL-INDIA LAW JOURNAL, Tiruvallur, Aug. 1929.

11. In the course of a long article on this subject, the *Tamil All-India Law Journal* observes:—If we note the history of the world, it will be clear that one country has never been kept under subjection permanently by another.

Though a country might have passed into the hands of another, either through destiny or want of strength, the former will after some time gradually try to gather all its strength and secure liberty. In this attempt, it will start an agitation condemning the system of administration under which it is and finding fault with the officials carrying on this administration. The most magnanimous course for the ruling country is to recognize this agitation, train the ruled country in all political matters and raise it to its own status. Though the individuals engaged in such an agitation may, at times, transgress the bounds of law and become liable to punishment, it cannot be definitely stated, in view of their intention, that they are real seditionaries and that they will cause harm to the public. They will mostly be influential persons rendering service to the country and having a good knowledge of politics. It is the duty of the Government, when arresting such persons and proceeding against them for sedition and other political offences, to give them, as far as possible, a treatment consistent with their worldly status, both during trial and after conviction. Every under-trial prisoner should be treated according to his status until the case against him is disposed of. Several of the prisoners in the Lahore conspiracy case have been on a hunger-strike for several weeks on the ground that they have not been afforded proper facilities in regard to food, etc., during the time of their detention in prison. It is understood that the Government of India have circularised the Provincial Governments to inquire into and report upon the necessary reforms to be introduced in the administration of jails and the classification of prisoners. We hope that the Local Government too will suitably modify the existing prison rules, which are hard, and provide for an honourable treatment to national prisoners.

QAUMI REPORT, Madras, 8th and 10th Sep. 1929.

Hunger-strike in jails.

12. Dwelling at length on the causes and results of the hunger-strike by Bhagat Singh and Dutt in two of its issues, the *Qaumi Report* writes:—The Government are responsible for the renewal of the hunger-strike. Nothing can be said against the proposal of releasing Mr. Das unconditionally who, having been bed-ridden could not have absconded. However, it is necessary that the Government should end the hunger-strike, and make a satisfactory settlement of the matter as soon as possible.

ANDHRA PATRIKA, Madras, 13th Sep. 1929.

Referring to the hunger-strike observed by V. S. Dandekar in the Agra jail as a protest against the solitary confinement awarded to him by the Jail authorities for his refusal to undergo jail drill, the *Andhra Patrika* remarks:—When Pandit Jawaharlal Nehru and Seth Jamnalal Bajaj went to see Mr. Dandekar permission was refused to them. There can be nothing more humiliating than to class Mr. Dandekar, who has been working with resoluteness for the cause of the Congress, with ordinary convicts to undergo drill. As stated by Pandit Jawaharlal Nehru, it is strange that the Agra Jail authorities should thus subject political prisoners to humiliation even after observing the case of the Lahore hunger-strikers. As such a defect lies in the system of government itself, the heart of the Government does not show a change by petty remedial measures. . . In these circumstances, it is not strange that the people should despair.

(*f*) *Land Revenue and Settlement.*

CONGRESS, Sitanagaram, 3rd Sep. 1929.

Land revenue legislation in Bombay.

13. The *Congress* writes:—It may be easy to straighten the tail of a dog, but it is impossible to make the Government wise. They forget their experiences then and there. . . The entire land revenue system in Bombay is soon to undergo a change as a result of the courage exhibited by the Bardoli ryots. Mr. Patel only desires that, if the land revenue legislation proposed to be made by the Legislative Council should be beneficial to the ryots of Bardoli, the ryots of Bardoli and Chorasi taluks should get remission with retrospective effect. But it is regrettable that the Government Member should show unnecessary obstinacy in the matter. . . We have to wait and see if the Government avail themselves of their past experience, abandon their obstinacy and do justice to ryots. Otherwise it is certain that Bardoli will once more become the scene of action.

(*h*) *Railways.*

14. Referring to the discussion raised by Diwan Chamanlal in the Legislative Assembly recently on the action of the Chief Officer in charge of the Stores of the North-Western Railway, in having placed an order with a company in Bombay for certain articles beyond the limits of his powers, the *Swadesamitran* observes:—The Agents of Railways have no power to grant permission for the purchase of articles in excess of the value of ten thousand rupees. They have to obtain the previous sanction of the Railway Board for this. But the Agent of the North-Western Railway had granted permission for the purchase of articles, without obtaining this sanction. The official, who replied on behalf of the Government, admitted that 40 per cent of the articles supplied by the company were useless. But he had no reply to give to the question of Diwan Chamanlal as to what steps would be taken to prevent this in future. He pleaded as an excuse that the articles were required suddenly. Why should a man, who is not able to anticipate what particular articles will be required at a particular time, be appointed to be in charge of the stores? If there was an urgent need, he could have wired to the Railway Board and obtained their sanction. It was stated that those in the Agent's office did not note that the sanction of the Board was necessary when purchasing articles above the value of ten thousand rupees. Why should there be such an Agent and his assistants who merely sign papers without noting even an important rule? They have allowed eleven months to elapse, without recognizing the mistake committed by them. They seem to have applied for sanction after this period and the same was accorded by the Board. Neither the Agent nor his subordinates were taken to task or punished. This shows that the Railway Board too is an unnecessary body. How can one think that a body, which accords sanction for the purchase of articles eleven months after the same were purchased, merely to satisfy the auditors, is aware of its duties? Not only were the Officer in charge of the Stores, the Agent or his assistants and subordinates not punished, but even the company, which supplied articles, 40 per cent of which proved useless, was deemed to have committed no mistake. It appears that the name of the company was removed from the list, as the articles supplied were not of the quality ordered and that its name was again included in the list, when it was found that the company had not committed any mistake. Wonderful indeed! An order was placed with the company, with a full description of the articles required. Instead of sending the articles of that description, the company supplied other articles and yet the Government seem to have found that the company had not committed any mistake. If neither the company nor the Officer in charge of the Stores nor the Agent had committed a mistake, who is it that committed the error? Some one should have committed it. Perhaps, the misfortune of India alone is responsible for this! The antecedents of the official who purchased articles beyond the limits of his powers are interesting. It appears he was a Superintendent in the Khaibar Railway before this and that he and his subordinates were responsible for a loss of sixty lakhs of rupees there. In spite of this, he was raised to the position of an officer in charge of Stores, carrying a salary of one and a half times his original pay. But an Indian subordinate of his in the Khaibar Railway was degraded to a lower post. When Diwan Chamanlal questioned whether it was the policy of the Government to promote an European official who committed a mistake to a higher post and to reduce an Indian official who did so, Sir George Rainy answered that it should not be presumed to be the policy of the Government. Perhaps, this argument is itself proof of the statement that the administration of India will be weakened if bureaucratic rule and the Civilian pillars are removed.

The Railway administration.

SWADESAMITRAN, Madras, 9th Sep. 1929.

(*j*) *Salt and Excise.*

15. Referring to the Local Government having allotted a sum of four lakhs of rupees for the purpose of carrying on anti-drink propaganda in this Presidency, the *Tanjai Mitran* observes:—The abolition of drink can be achieved only by a strong and continuous

The prohibition of drink.

TANJAI MITRAN, Tanjore, 19th Aug. 1929.

propaganda. The assistance of the officials is indispensable here. All the good efforts will become fruitless if the Government officials act against it either directly or indirectly. When the opinion of Government is in favour of prohibiting drink, the District officials and their subordinate executive officials should offer suggestions to put a stop to the habit of drinking. They should also support the peaceful methods adopted in this behalf. If the officials obstruct the movement either directly or indirectly, it will not only lead to serious consequences but will also bring discredit to the Government.

KSHEMODAYAM, Taliparamba, 31st Aug. 1929 (received on 11th Sep. 1929).

Referring to the same subject, the *Kshemodayam* says that it is not the intention of Government to favour the putting down of drink and that this amount will be an additional loss to the people. The Government have not yet done anything in the matter. Further they did not give notice to bidders of liquor shops that they would be starting a propaganda against drink, nor did they authorize officers to advise them in the matter, with the result that a greater sum has been realized by sales. It cannot be expected that the Government will do any propaganda work hereafter because it will be an unpardonable offence against the owners of liquor shops of this year. So anything that the Government might do this year will only be a farce.

CONGRESS, Sitanagaram, 3rd Sep. 1912.

Referring to Mr. Rajagopalachariyar's statement that petty officials are carrying on propaganda encouraging the people to bid at the toddy sales saying that the Government will not carry on prohibition propaganda, the *Congress* observes :— . . . It is for this reason that we have expressed our opinion that it is futile for Congressmen to work through the Prohibition Advisory Boards. It is impossible that this Government, which had sent leaders who carried on prohibition propaganda to jail and which depends solely on the revenue derived from the drink habit of the people, will whole-heartedly work for prohibition.

(*k*) *General.*

MARUTHI, Tiruttani, Aug. 1929.

The opposition to the Child Marriage Bill and the Report of the Age of Consent Committee.

16. Expressing its disapproval of the action of the orthodox Brahmans in having condemned the Child Marriage Bill and the Report of the Age of Consent Committee at a Conference held recently by them at Trichinopoly, the *Maruthi* observes :—We cannot help feeling sorry for the obstinacy and foolishness of these orthodox persons in opposing these reforms in the name of religion. No one can deny that the child marriage is productive of harm, viewed from the standpoint of medical science, jurisprudence, experience and discretion. We would request the Viceroy not to pay any attention to this agitation but to pass these Bills into law.

ANDHRA PATRIKA, Madras, 27th Aug. 1929.

The Guntūr District Bus Owners Conference.

17. A correspondent to the *Andhra Patrika* writes :—The Guntūr District Bus Owners Conference was held on the 18th instant under the presidency of Mr. N. V. L. Narasimha Rao, the Chairman of the Guntūr Municipality. . . He said : There is nothing but coal for the people of England to depend upon. They do not have food to eat. So, they took to travel in desperation. . . There is unity in their politics. . . Why should you daily report to the Police where you go and whence you come ? Why should you attest your signature ? We have been slaves a long time since. It (slavery) has been sucking our life-blood. You should endeavour to disobey this slavish practice of reporting, etc., to the Police even at the cost of your lives, by all of you joining together and adopting certain principles. These principles will triumph, once the sacrifice of life is made. Witness the life of Jesus Christ. He was crucified for his doctrines. The growth of population is not keeping pace with the increase in the number of buses. We should have to keep them under our control in the place of railways. The railways were not intended for the benefit of the people but for transporting armies whenever necessary. It is said that the railways and the like had come into existence in our country only after the advent of the British. This is a very false impression. For, whatever takes place all the world over cannot but take place here also. The Romans had conquered England, but had to leave it when confusion prevailed in their own country. We shall be

slaves so long as we wish to depend on others for our existence. We are the followers of a religion which says 'I am God.' They are regarding us, such a people that we are, as slaves and dog. . .

18. In the course of a serial communicated article under the marginally-noted caption, the *Vasanta* adverts to the various 'inhuman atrocities' alleged to have been perpetrated by the East India Company and its servants on the Indian people and, dwelling in detail on how the arts and crafts of this country were destroyed by the British and how the Indians were made slaves of England economically, observes that the history of the Company in Bengal teems with atrocities, corruption and murders, regrets that the servants of the Company were not subjected to any punishment, even though they were carrying on day-light robberies in this country, and concludes with the opinion that the atrocities committed by Muhammad Bin Taghlak and Nadir Shah fade into insignificance when compared with those of the East India Company.

Swadeshi agitation in India.

VASANTA, Mangalore, 1st Sep. 1929.

19. In the course of a serial article under this head-line, the *Vasanta* publishes a Kanarese summary of a chapter from the English book entitled 'The Rise of Christian Power in India' on the topic of the last days of Baji Rao Peshwa, in which it enumerates what it styles the various intrigues resorted to by the British in Maharashtra and Nagpur, and observes that, as a result of the administration of Lord Hastings, the Mahrattas and the Rajputs were crippled and the industries of India were ruined.

The British in India.

VASANTA, Mangalore, 1st Sep. 1929.

20. The *Congress* publishes under the heading "Matchchu Pittalu" (Bait birds) some verses which seem to bear an allegorical reference to the non-co-operation movement inaugurated by Mr. Gandhi. . .

Non-co-operation.

CONGRESS, Sitanagaram, 3rd Sep. 1929.

21. The *Congress* writes :—Our elders consider the demand of our youths for *swaraj* with no manner of connection with the British Empire, an extraordinary one. They are of opinion that British connection is providential. May they note that one country after another has been seceding from the British Empire ! It is ridiculous that we should agree to a country, which is 6,000 miles away and which has nothing in common with us, interfering with the administration of our country. Though Ireland has secured independence as a result of the self-sacrifice of patriots like MacSwiney she has still connection with the Privy Council. . . The parties of both DeValera who is opposed to any compromise with the British Government and Cosgrave who accepted a compromise with them and is conducting the present Government, are also determined to sever this connection. . . While such is the case of Ireland, attempts are on foot in New Zealand to sever all connection with the British Privy Council. When the white races themselves are thus bidding good-bye to the Empire, there is no doubt that it is humiliating to Indians to remain slaves to the British Empire and do obeisance to it for ever. The pearls in the necklace of the Empire are slipping fast. What is to be the fate of the mother-pearl ?

India and the British Empire.

CONGRESS, Sitanagaram, 3rd Sep. 1929.

22. The *Congress* writes :—The Patel brothers are proving to be a source of immense trouble to the Government. The elder Patel has become a thorn in the side of the Government by remaining a part of the machinery of the Government and by holding in his hands wonderful power. The Younger Patel has been waging a peaceful war with the Government for popular rights by becoming the true disciple of Mahatma Gandhi and by wielding the weapon of *satyagraha*. He successfully carried on the Bardoli *satyagraha* and shook the mighty British Government thereby. . . These Patel brothers who are a thorn in the side of this arbitrary Government, deserve to be well commended by the Indians. It is certain that the names of these brothers will be writ in letters of gold in the history of Indian independence as 'ideal brothers'. The same paper in another article writes :—In connection with the Reserve Bank Bill, as well as the Public Safety Bill, President Patel was a source of trouble to the Government. He made it clear that there was no scope

The Hon'ble Mr. Patel.

CONGRESS, Sitanagaram, 3rd Sep. 1929.

for the high-handedness of the Government so long as he remained the President. . . . The more eager the Government are to force the Public Safety Bill on the Indians, the more is Mr. Patel determined to destroy it.

SWARAJYA, Madras, 6th Sep. 1929.

Congratulating the Legislative Assembly on its having Mr. Patel as its President, the *Swarajya* observes:—Many of the Presidents of the provincial legislatures are slaves of the Government. They think that they can continue in office for ever only if they dance to the tune of the Government. So all their decisions are in favour of the Government. But the heroic Mr. Patel does not belong to this category. He has, on every occasion, been fighting for the cause of justice steadfastly and to the end. We see that the bureaucracy, which knows that it cannot achieve its object with him, yield to Mr. Patel, whenever there is a difference of opinion. Lord Irwin's admission, that no outsider has any right to criticize the ruling of the President, within the four walls of the Assembly, is an important point. We are deeply indebted to Mr. Patel, who has brought about this admission.

POWRA PRABHA, Kottayam, 6th Sep. 1929; PRATIDINAM, Kottayam, 5th Sep. 1929; and SWABHIMANI, Cannanore, 6th Sep. 1929.

H.E. the Viceroy and Mr. Patel.

23. Referring to the correspondence between the President of the Assembly and H.E. the Viceroy over the Public Safety Bill, the *Powra Prabha* says that the Viceroy's admission that it is improper to interfere with the powers of the President, is no doubt due to the skill of Mr. Patel. Mr. Patel who often fights for the purpose of maintaining the position and worth of the Assembly and always comes out successful deserves the congratulation of the people. The *Pratidinam* says that with the Viceroy's reply this important controversy has closed and that H.E. the Viceroy or the whole administrative machinery has bowed down before Mr. Patel. . . . If the Viceroy will not lose this opportunity of showing his largeness of heart and statesmanship and will withdraw the proposed new amendments, His Excellency will thereby show his tact and readiness to respect public opinion. The *Swabhimani* says that the regret which H.E. the Viceroy has expressed by letter to Mr. Patel is another victory. . . . If any change is to be expected in bureaucratic mentality, it should come not from intoxication (of power) but from a sense of defeat. . . .

MANORAMA, Calicut, 4th Sep. 1929.

The Government and the depressed classes.

24. The *Manorama* says that it is the vogue of anti-*Swarajists* to say that the depressed classes are in favour of British rule and that only a small minority of caste Hindus want *swaraj*. On the part of the British this may be said to be work of propaganda to get the help of the depressed classes. But if any Indian says so, it must be entirely due to self-interest. Besides, the sympathy attributed to the British Government and the caste Hindu mentality attributed to Indian national leaders are against facts. That the condition of the depressed classes has not at all improved even with such long British rule refutes this contention. A Government Member opposed and defeated the motion brought by Mr. Lajpat Rai for a grant of one crore for the uplift of the depressed classes. National leaders have given far greater help to the depressed classes during the past fifty years, than British rule in about a hundred and fifty years. No other institution has worked for the depressed classes so much as the Congress. Where can the depressed classes find a greater friend than Mahatma Gandhi? Mr. Jamna Lal Bhajaj has got many temples opened to the depressed classes. But the British Government obstruct national leaders in their labours because they would be greatly strengthened if the depressed classes joined them. So it will be suicidal for the depressed class to think that they can progress only through the help of the British Government. Their salvation lies in helping their brethren who are working for freedom.

SWARAJYA, Madras, 13th Sep. 1929.

Remarking that it is pitiable to see Mr. M. C. Rajah, who is one of the prominent men that profess to work for the cause of the depressed classes, being caught in the alluring net of the British and dancing to their tune, the *Swarajya* observes:—Mr. Rajah might have secured several advantages in his individual capacity, as a result of the British administration in India. But it cannot be concluded from this that the British have done immense good to the depressed classes. It is the British who have been exercising sway in this country for the last two hundred years, and one would ask what tangible

work they have done during this period to ameliorate the condition of these classes. As our agitation gained in strength on account of the increase in the national awakening of the people of the country and their thirst for *swaraj*, the British began to point to the condition of the depressed classes so as to prolong their domination. They have begun also to pretend that they have got a very great interest in the welfare of these classes. It is immaterial for us whether Mr. Rajah has really any confidence in the *bona fides* of the British or, knowing their real intention, praises them from selfish motives. But we cannot keep quiet when we hear him say that the national leaders take no interest in the condition of the depressed classes and do nothing to improve their position. The underlying principle of the report of the Nehru Committee is to do away with the very classification of some persons as 'depressed classes'. It is certain that most of the disabilities of these classes will disappear if the suggestions in this report regarding the rights of the people are acted upon. Mr. Rajah says that these classes have to oppose any demand for self-government, which does not confer on them a share of the political powers. We think he refers hereby only to separate representation. Separate representation is the shortest cut for bringing the country to ruin. Still, this hero of the depressed classes wants only that.

SARASWATHI, Madras, Sep. 1929.

Sedition in India.

25. Writing on the subject of sedition, the *Saraswathi* observes:—Is it seditious to condemn the action of the British Government in having laid down a certain law for some people and a different law for others, while there are different classes of subjects under them? How is it seditious to condemn the action of the authorities in meting out different punishments to an Indian and an Englishman, while both of them have committed the same offence? Is it seditious to condemn the action of the Government in appointing an Englishman to a superior post in preference to an Indian in spite of the latter possessing higher qualifications? How is it seditious to condemn the action of the Government in totally ruining the indigenous industries of India, with the object of developing British trade and promoting the welfare of the British, and in checking the efforts made for the revival of the indigenous industries? Is it seditious to condemn the action of the Government in collecting several unbearable taxes from the poor Indians and in filling the British coffers with the same, without using it for the benefit of the Indians? How is it seditious to condemn the laws which hamper the development of the industries and trade of India but favour the development of the industries and trade of Britain? Is it seditious to condemn the action of the Government in unjustly and mercilessly sending innocent patriots to jail in the name of sedition without proper trial and in inflicting severe punishment on them? The Government should conduct an enquiry with regard to these matters. How different is the Government in Europe and America and what amount of liberty the people of those countries enjoy! Why should the Indians alone be subject to the unjust laws of the British Government like cows? Does not an Indian possess the wisdom, learning and self-respect possessed by an ordinary Englishman? Can the British Government be perpetuated in India by means of the repressive policy of sending to jails, in the name of sedition, patriots who maintain their self-respect? The proper course to be adopted by the British Government for its perpetuation is to listen to the words of patriots like Mahatma Gandhi, who are devotees of God and loyalists and who have understood the secrets of political justice and are adopting the doctrine of non-violence, and not to punish patriots deeming legitimate patriotism to be seditious. The sin of making innocent persons as well as their families and the whole country shed tears on account of the punishment meted out to the former by the Government will affect only the Government. May the British Government expiate this sin, grant the freedom required by the Indians and live happily!

CONGRESS, Sitanagaram, 10th Sep. 1929.

Repression.

26. The *Congress* writes:—The Bengal Government have lost their peace of mind. They have started the policy of repression vigorously. At the very outset warrants under section 124-A and 120-B were issued against Messrs S. C. Bose and Kiran Sankar Roy, the President and Secretary respectively of the Bengal Provincial Congress Committee, Dr. Das Gupta and some other leaders. . . It is only the cries, 'Down with Imperialism' and 'Long live the revolution' that have upset the

Government of Bengal so much. Such cries have become common in the Punjab. The cry for the destruction of Imperialism is not a new thing. Mr. Macdonald and others of the Labour Government which is now ruling the British Empire are themselves experts in the matter of destroying Imperialism. We have informed our readers many a time before that the sole object of the Government of India is to imprison the leaders in the various provinces by the end of December. The repression in Bengal is only the outcome of this intention. It is doubtless that repression will bring Indian independence nearer.

ALMA-E, Madras, 11th Sep. 1929.

Publishing an Urdu translation of the recent statement made by Mr. S. C. Bose in an interview with the representative of the Free Press, the *Alma-e* thinks that no amount of repression could affect the movement for Indian freedom, but would on the other hand strengthen it.

AL-AMEEN, Calicut, 10th Sep. 1929.

India and the Labour Government.

27. Referring to the speech of Mr. Ramsay Macdonald, the Prime Minister, at a meeting of the League of Nations at Geneva, the *Al-Ameen* says that for the various reasons he mentioned, his Government has decided to give Egypt her freedom. But the same reasons apply with no less force to India. Still he has not made any mention of India. It is not known whether this is due to his ignorance of India and Indians or to his firm conviction that India will never deserve to be free. It is not at all right for Mr. Macdonald who desires world peace, liberation of enslaved countries and equality, to put India out of consideration. India is progressing rapidly to its goal. She is prepared to overcome the greatest obstacles that might stand in her way. Those who were self-satisfied at the idea that, with the failure of non-co-operation, the national sense has been entirely destroyed in India, are now reduced to despair. A new chapter is going to begin in 1930 in the history of India. It is hoped that Mr. Macdonald who desires the peace of the world will not throw India into turmoil.

DURBAR, Guntur, 10th Sep. 1929.

Referring to the curtailment of the powers of the President of the Legislative Assembly, the *Durbar* observes that on the whole it cannot but be said that the Secretary of State for India has fallen a prey to the machinations of the Government of India and caused distrust among Indians in the Labour Government.

CONGRESS, Sitanagaram, 10th Sep. 1929; and ANDHRA PATRIKA, Madras, 10th Sep. 1929.

India and Reforms.

28. The *Congress* writes:—The British authorities are adepts in the art of government based on the maxim 'divide and rule'. . . . Repression and negotiations for a compromise have begun to-day simultaneously, just as they did prior to the Montford Reforms. Just as Mr. Montagu patted the Moderates then on their backs and pocketed them, Messrs. Macdonald, Benn and others are to-day trying to create a new party whose members would believe in tall talk and remain slaves to the British authorities. It is said that Mr. Macdonald will once again confirm the sermon preached by Lloyd George in 1917 regarding India's right of self-government, the object being to keep the Lahore Congress in a state of suspense without allowing it to resort to any effective programme of work. It is also said that the Labour Ministry will define this right of independence to mean Dominion Status. We also learn that the Premier will invite the Indian leaders to a Round Table Conference. But such useless definitions, and declarations cannot deceive Indians. The latter have been deceived many a time in the past as a result of placing confidence in the announcements of these politicians. We rarely find politicians in India to-day, who believe that the British authorities will voluntarily grant the right of independence to Indians. It is impossible to attain independence unless a great many Indian heroes become a prey and offer their lives, to the arbitrariness of the British. We therefore urge the Lahore Congress not to place confidence in such announcements, but proceed to decide upon a programme of war with the arbitrary British Government. . . . The British Ministers may even release some of our political prisoners. The leaders should not be deluded by such tactics. The Round Table Conference cannot but be a farce until popular force develops and is in a position to command the British Parliament in the matter of the rights of Indians. British politicians will give some false interpretations to the sermons of the Prime Minister, grant a number of nominal reforms

and declare that they alone constitute Dominion Status. As this is a slave country, a new party which regards even that much as a great boon may come into being. It is only to create such a new party that the British bureaucracy is endeavouring. We, therefore, pray that the national leaders may not fall into the snare of this Round Table Conference. Commenting upon the statement made by Dr. Sheels, the Under Secretary of State for India, that the solution of the Indian problem is not an easy one, the *Andhra Patrika* writes:—The Under Secretary of State for India said that the solution of the Indian problem would be an easy one in case the Indians offered their co-operation. The people have recognized the benefit that has accrued to the country by co-operation. It is long since the hope of attaining independence through this means has been blighted. There is no other course open than the grant of *swaraj* in order to instill confidence in the people. . . The more England delays the matter, the more will the desire for complete independence grow in the people.

Sir Michael O'Dwyer and the Indian Central Committee's Report.

ALMA-E, Madras, 10th Sep. 1929.

29. Referring to the rumour that Sir Michael O'Dwyer has a hand in preparing the Indian Central Committee's report regarding the Punjab, the *Alma-e* writes:—If the above information be correct, the readers can judge for themselves the nature of the report. It is Sir Michael during whose regimé the Punjab witnessed the dreadful scenes of the Martial Law.

The death of Mr. Jatindranath Das.

DRAVIDAN, Madras, 13th Sep. 1929; SWADESAMITRAN, Madras, 14th Sep. 1929; and TAMIL NADU, Madras, 14th Sep. 1929.

30. Expressing its sorrow at the death of Mr. Jatindranath Das, one of the accused in the Lahore conspiracy case, the *Dravidan* observes:—What are we to say about Mr. Jatindranath Das, the high-souled person who went on hunger-strike and sacrificed his life, deeming the same to be but a trifle, for preventing the perpetration by Government of cruelties based on colour discrimination and for securing better treatment for political prisoners all over this country? It is indeed he, who made a great sacrifice without minding his body and consciously tortured it day after day, that can be called a man. There is no doubt that his death will be written in blood in the history of the Government of India. We would assert that this hero has been murdered as a result of the injustice perpetrated by a brutal Government and that his tragic and pitiable death would teach a lesson to the Government. The *Swadesamitran* observes:—If the Indians take a lesson from the valour of Mr. Das, India will acquire liberty soon. Jatindranath Das has, by sacrificing his life, made known to the bureaucracy that a spirit is growing gradually in the country for preventing the members thereof acting as they like. Referring to the same subject, the *Tamil Nadu* writes:—Ever since India lost her independence and became enslaved to foreigners, the heroism of her sons has been displaying itself occasionally like lightning in the lofty task of devising means for national liberation and infusing confidence in the minds of the Indians, who are suffering helplessly. Numerous are the patriots who have entered prison, who have cheerfully lost their lives on the gallows and who have left their country, forfeiting their properties and families in struggle for *swaraj*. The country is now full of valient heroes, who speak and write deeming the Government to be a straw. Jatindranath shines as the best of those who have fallen in the battlefield of Indian nationalism. It is hard to describe the sacrifice of this hero, who wasted his precious life bit by bit, for getting rid of the slavish condition of his motherland. It is the foolish obstinacy of the Government that is the cause of his death. The accused in the Lahore conspiracy case did not demand that the cases launched against them should be withdrawn or that they should be afforded princely comforts in prison. They demanded only that the political prisoners, having lofty ideals and unparalleled character, should be treated properly. It is only in British India that one sees the cruelty of those, who commit offences like murder, grievous hurt and theft, and those, who enter prison for the liberation of their country, being treated alike. Any amount of agitation in the country on this subject is not heeded by the Government. The arrogant idea that military strength and pride of power would serve as adequate safeguards for them is an innate characteristic of the Government. It is a well-known fact that, in spite of the principle, that enemies captured in a righteous

struggle should be treated honourably, being accepted by all the countries, the British Government in India alone are acting in a contrary manner. Now that Das has given up his life on account of the cruelty attaching to the policy adopted by the Government in the administration of jails, we hope that the latter will give up their folly and meanness at least hereafter and turn over a new leaf. We would request the Government to note that their arrogance has gone down to-day a bit lower than what it was yesterday. Let them understand that they cannot resort to cruelties in jail hereafter. Thousands of heroes will evolve from the life of Jatindranath. Nationalism will come up and heroism will be in full swing. We have full confidence that cannon and shot, the Police, the prison and the gallows will bow before national heroism. We hope that the urgent need for reforming the jail administration will be realized by the Government at least now. If they are obstinate still, they should understand that the very reform of the administration of jails will become an impossible task.

ANDHRA PATRIKA, Madras, 14th Sep. 1929.

The *Andhra Patrika* writes:—Though the Punjab Jail Enquiry Committee recommended the release of Mr. Jatin Das, it was not given effect to. Mr. Das refused to let himself be released on bail so long as there was life in him. As he did not take food voluntarily, the Jail authorities resorted to forcible feeding. Such cruel methods were responsible for his death. . . After MacSwiney, the Irish patriot, it would appear that Mr. Das was the only person who gave up his life by observing hunger-strike. The death of Mr. MacSwiney had created a stir in the whole civilized world. Ireland was immediately granted independence. If the self-sacrifice of Mr. Das also helps on the attainment of Indian independence, his life will become famous all over the world. Mr. Das' death is shaking the entire country. We may say that not only Bengal but India as a whole feels proud of the birth of heroes like Mr. Das. As stated by Mr. Sen Gupta, the authorities may bind the bodies (of political prisoners) but not their souls. There is no doubt that Mr. Das was enjoying bliss so long as he was observing the fast. He did not consent to yield even after his limbs had become paralysed. Is this not unparalleled self-sacrifice? Is it possible for ordinary persons? Even those who do not agree with the methods of Mr. Das cannot but appreciate his self-sacrificing spirit. Mr. Das courted death with pleasure. There is no doubt that his death will promote aversion to worldly pleasures in men and make them self-sacrificing. As a result of the self-sacrifice of Mr. Das, Dr. Muhammad Alam resigned his membership of the Punjab Legislative Council. Dr. Gopichand also followed suit. Mr. Das' death has been able to do what the resolutions of the Congress could not. . . We wish that his death may remove the dependence of the country and become the foundation for the attainment of independence.

CHITRAGUPTA, Bangalore, 14th Sep. 1929.

Referring to this subject, the *Chitragupta* remarks that the demise of Jatindranath has opened the eyes of all the civilized nations to the necessity of according humane treatment to political prisoners, that it has exposed thoroughly the inhuman and unjust attitude all along evinced by the Government of India towards political prisoners, that it has greatly strengthened the movement for the independence of India, and that it has created an awakening and infused a new life in the people of India.

KODAGU, Mercara, 13th Sep. 1929.

A Hydro-Electric department for Coorg.

31. Congratulating the Government of Madras on their having instituted a Hydro-Electric department for the Presidency to enquire into the possibilities of making use of waterfalls for the generation of electrical energy to be employed in developing industries, the *Kodagu* requests the Government of Coorg to follow in the foot-steps of the Government of Madras and institute a similar department for that province or, in the alternative, requisition the services of the officials of the Madras Hydro-Electric Department with a view to develop the local industries and help to solve the unemployment problem of the province.

QAUMI REPORT, Madras, 14th Sep. 1929.

The All-India Muslim Conference.

32. Referring to the recent resolution passed by the Executive Committee of the All-India Muslim Conference asking the Muhammadans to refrain from participating in the next session of the National Congress on the ground that

it has succumbed to the influence of the Hindu Maha Sabha and supported the Nehru Report, the *Qaumi Report* writes :—Whether the resolution passed by the conference is based on foresight or not, it is surely a severe warning to the Indian Nationalists in general and to the Congress in particular. The only effective method of bettering the present situation is to amend the Nehru Report in accordance with the desire of the Muhammadans, so that united India might succeed in getting freedom. Will not the Hindu leaders wake up even now ?

III.—Legislation.

ANDHRA JYOTI, Cocanada, Aug. 1929 ; and GRIHALAKSHMI, Madras, Sep. 1929.

33. The *Andhra Jyoti* writes :—At a time, when, as a result of the contact with the west, hybridity has set in, religion has deteriorated, education has disappeared, modes of dress have changed, treasuries have been plundered and the country (India) is bound in fetters of slavery, we are at a less to know what statesmanship there is in our representatives changing in a moment a time-honoured religious custom without previously obtaining our consent therefor and plunging the country in distress and dissensions—our representatives who have gone to the Legislative Councils in order to protect and not to turn topsy-turvy the political, religious and social institutions. We do not know what advantages are going to accrue from the late marriages of girls, but we can foretell without doubt that social dignity will disappear, intermingling of castes will prevail, girls will remain unmarried and lose their health, illegitimate births will increase, virtue and modesty will vanish, restrictions and morality will be thrown to winds and disunion, pride, cruelty, crookedness, crimes, debauchery, diseases, deceit and violent deaths will increase and that thereby the country will be spoiled. If religious repression is introduced along with political repression, unrest will prevail among the people. The Government will lose its prestige besides committing a breach of promise made regarding religious neutrality. If the people cherish feelings of enmity and hatred for the Government at any time, such an interference of the latter in religious matters as is now contemplated upon will be taken as the first and foremost cause therefor. Referring to the recommendations of the Age of Consent Committee, the *Grihalakshmi* observes :—By the time the recommendations of the Committee are given effect to, there will be an endless agitation in the country. The reason for it is that marriage in our country is not, as in the west, a contract but an inviolable sacrament. It is not good that the Government should be allowed to interfere with it. In our country many governments have carried on their rule. It is evident from history that they had not at any time interfered with matters connected with marriage in any manner. Awakening should be created among the masses. It is certain that there will be a violation of peace in the country, if the Bill is passed into law with the help of the votes of overenthusiastic reformers. Who will consent to the police men, who are the agents of the Government, being vested with unnecessary powers in respect of marital affairs which are considered most sacred. It is not enough if the people simply keep quiet saying that they do not agree to it. They must express their strong disapproval at once and see that the Bill does not become law. Because we say so, it should not be thought that we encourage very early marriages. Early marriages should necessarily be curbed. That should be done only by creating awakening among the people but not through the sword of Government legislation. If in spite of this, the Child Marriage Bill is hastily passed into law, it will surely be the root cause of unrest and agitation.

The Child Marriage Bill.

KUMARAN, Karaikkudi, 12th Sep. 1929 ; and DARUL ISLAM, Madras, 13th Sep. 1929.

Referring to Mr. M. K. Acharya's motion in the Legislative Assembly for the postponement of the discussion on the Child Marriage Bill, the *Kumaran* observes : —The object of demanding the postponement of the discussion on this Bill is to show clearly to the Government that there is a good deal of opposition to this Bill in the country. It is a fraud commonly practised by orthodox persons in circumstances like these to print memorials in English, obtain therein the signatures of the illiterate people by representing to them that they are going to get the taxes reduced and submit the same to Government. Signatures are even forged at times. Referring to this subject, the *Darul Islam* observes :—This Bill is opposed by a large number of orthodox Hindus and a few Muslims. The

contention of the orthodox Hindus is that it is irreligious to celebrate the marriage of girls after they attain puberty and after they pass the age fixed by their Shastras for this purpose. The Muslims have no such objection. The objection of the Muslims to this Bill is based on the contention that it encroaches upon the Muhammadan Law. Though the Muhammadan Law has not fixed any age of marriage, it gives room for the celebration of child marriages in certain unavoidable circumstances. If the Bill in question is passed into law, the celebration of the marriage of a girl below fourteen years of age will be illegal. If a Muslim who is at the point of death wishes to celebrate the marriage of his only daughter aged thirteen years before his death, will not this law stand in his way in spite of the Muhammadan Law permitting the same? Further, the Islamic religion is a self-contained religion and has framed definite laws relating to matters like marriage, divorce and succession. No true Muslim will dare to act against the Muhammadan Law. We wish that the British Government should honour the treaty concluded between Shaw Alam, the Muslim Emperor of India, and the East India Company to the effect that the Muslims should be ruled in accordance with the Muhammadan Law and refrain from interfering in the religious affairs of the Muslims.

PRATIDINAM, Kottayam, 4th Sep. 1929; UNNINAMBUDIRI, Trichur, 6th Sep. 1929; YOGAKSHEMAM, Trichur, 7th Sep. 1929; and YUVALOKAM, Calicut, 4th Sep. 1929.

The *Pratidinam* strongly criticizes the attitude of the orthodox Hindu deputation to His Excellency the Viceroy and remarks that, if the Government of India are still going to bear the burden of the blame laid upon them by patriotic people that under the cloak of the declaration of 1857 they oppose all attempts at the most wholesome social reform, it will be a most regrettable circumstance. The *Unninambudiri* also criticizes the attitude of those who quote chapter and verse to oppose this measure. It avers that no immutable religious dharma is involved in those customs and observances. The *Yogakshemam* justifies the interference of Government in matters affecting the welfare of the people and suggests that the protests of orthodox people may be ignored. The *Yuvalokam* remarks that, although most people will not require marriage before the age of fifteen, still it would be disastrous to curtail individual freedom in the matter. . . The remedy which the committee proposes for child marriage might prove more disastrous than the evil it is intended to remedy. . . The Islamic religion allows wide latitude in this respect and at the same time there are rules in it sufficient to curb any unduly large extension of child marriages. . . This law will never be acceptable to Muslims. "We had the misfortune to be compelled to bow down to un-Islamic laws in political matters, but we should not allow ourselves to be so compelled in social matters also. . . So every Muslim is bound to oppose this legislation. If it be not possible to throw out the Bill, we request the Muslim members of the Assembly to see that the Muslims are excluded from its scope."

ALKALAM, Bangalore, 9th Sep. 1929.

Referring to Her Majesty the late Queen Victoria's proclamation assuring the Indians of religious liberty, and remarking that the Government, being supported by some westernised Indian nationalists, have now begun to violate the proclamation under the pretext of reformation, the *Alkalam* writes:—Even if an Act, fixing the age of child marriage be passed, there is little hope that the public will act on it. The real means of bringing about such reforms is persuasion, and not penal laws. While enforcing an Act of this nature, the authorities will have to face great difficulties in making enquiries regarding the age of the Muslim gosha girls without molesting them. In these circumstances we hope that the Government will either refuse to support the Bill or restrict it to the Hindus only.

TAMIL NADU, Madras, 9th Sep. 1929; SWADESAMITRAN, Madras, 9th and 13th Sep. 1929; and DRAVIDAN, Madras, 11th Sep. 1929.

The Hunger-strike Bill.

34. Referring to this Bill, the *Tamil Nadu* writes:—It looks as if it is impossible for the Government to become wiser even if the Sun rising in the east should rise in the west. We think that it is necessary that the British Government who blab that they have been entrusted by God with the responsibility of administering a big country, should at least try to act justly. The law insists on the accused in a criminal case being tried in a court of law and before a Judge. A trial conducted and a judgment delivered in the absence of the accused in court will not be valid. This is a principle accepted by the whole world and the Government of India too have been acting on it. We regret to note the attempt of the Government to drop

it now. If the proposal of the Government is to be given effect to, it will mean that Judges can try criminal cases without the accused being present in the court. It will be very difficult for accused persons to get out of the meshes of fabrication on the part of the police. We need not detail how unjust acts will increase in India, if the law is so amended as to permit cases being tried even in the absence of the accused, in these days when numerous are the difficulties which Magistrates have to face in sifting out the truth from the bundle of lies uttered in courts. We think it is a cruel suggestion made by the Home Member that, for the petty reason of the Lahore conspiracy case being delayed on account of the hunger-strike of some of the accused, the law should be modified in such a manner as to cause hardships to tens of thousands of people for all time to come. It is the arrogant idea of the Government that their prestige will suffer by their giving up their pertinacity even a little, that is responsible for the hunger-strike. The Lahore trouble will be over if the British accept in this country also the principle followed in the west that political prisoners should be treated properly. It is detestable that the Government have, on the other hand, ventured to act in a manner which will have a prejudicial effect on the basic principle of the administration of justice. It is very cruel on the part of the Government to amend a regular law and convert it into a military legislation, when the agitation against and opposition to the detention or deportation of persons without trial are on the increase. The skies will not come down on account of adjourning the trial in the Lahore conspiracy case or of the defeat of the Government in this case. But we warn them that if, having the Lahore case in mind, they amend the law so as to permit criminal cases being tried without the production of the accused in the court, it will shake the very foundation of their rule in India. The *Swadesamitran* (9th) writes :—This Bill provides that, if an accused becomes unfit to be present in court personally on account of an act or acts committed by him after his arrest, the Magistrate can pass orders that he need not be present and continue the trial. Such a law doos not exist in any other country. This is due to the fact that the conduct of a trial during the absence of an accused cuts at the very root of the principle underlying the administration of justice. But the Government may explain this away by saying that, as such a situation has not arisen in any other country, there has been no need there for a provision being made in this behalf. However, we would like to ask them whether the prison rules of any other country are such as to give rise to a situation as has arisen at Lahore. Even the Government of India much admit that it is not so. Under these circumstances, it is the duty of a civilized Government to remedy the main grievances which have led to the Lahore prisoners resorting to hunger-strike. If, without doing this, the Government get this Bill passed into law at this juncture, they may prevent a delay in the trial. But the embitterment that may be created in the country as a result of this will not fail to affect them later. The *Dravidan* writes :—The Members of Government have now come forward in the Legislative Assembly with a cruel Bill for preventing the hunger-strike of prisoners in jails even as they brought forward the Bolshevik Bill for obstructing the labour movement. We have already stated that the hunger-strike was resorted to by the accused in the Lahore conspiracy case only to get rid of the cruelties perpetrated in jails. But, as the trial of the case is hampered on account of the adoption of this course, the Government, who are intent on punishing the accused, demand that there should be a law permitting the trial of the case even in the absence of the accused and the awarding of *ex parte* judgment. The life, freedom and the wordly pleasure of a person will be affected by such trials. How is it just to imprison a person for an offence without allowing him the right of offering defence or even the ordinary human right of knowing the offence with which he is charged and refuting the same ? The question whether the Lahore conspiracy case could be proceeded with in the absence of the accused occasioned by their weak state of health in consequence of their hunger-strike was already referred to the High Court for its decision. As the decision of the High Court was not in their favour, the Government have now resorted to a device and have brought forward a Bill in the Assembly permitting the awarding of judgment even in the absence of the accused. We do not know what the fate of this Bill will be. If there are self-respecting persons in the Assembly, they should oppose this Bill with all their strength. It is indeed

strange that a case should be tried in the absence of the accused, that it should be called a trial and that a wise Government should try to adopt this course by the strength of their power. Reverting to this subject, the *Swadesamitran* (13th) writes:—The accused in the Lahore conspiracy case have resorted to hunger-strike not for making the trial come to a stand-still, but only for objecting to the manner in which political prisoners are treated in jails. They would not have adopted that course if they had no grievances. It has become clear now that the grievances pointed out by them are such as ought to be remedied. The Jail Committee appointed by the Government has accepted most of the demands of the accused. It is evident, from the action of the accused in having abandoned their hunger-strike in view of the recommendations of the Jail Committee, how properly they have conducted themselves. Hence, there is no reason to say that they resorted to hunger-strike with the object of making the trial come to a stand-still. They abandoned their hunger-strike after all persons concerned including the Inspector-General of Prisons agreed to remedy their grievances. So, it is only the Government officials or the Government that are responsible for their having resorted to hunger-strike. The hunger-strike would have come to an end long ago if the Government had paid attention to their grievances as soon as they were pointed out to them. If the Government had wished to bring the hunger-strike to an end by releasing Jatindranath Das, there would have been no necessity for the Bill which they have now brought forward in the Legislative Assembly. News has just now been received that five of the accused have abandoned their hunger-strike and Jatindranath Das also died. Hence, there is no necessity for the Government to proceed with this Bill. Will they drop it?

ANDHRA PATRIKA, Madras, 11th and 13th Sep. 1929.

The *Andhra Patrika* (11th) writes:—It is not proper that the Government should introduce the Hunger-strike Bill at this juncture. . . . It cannot but appear all the more improper that the new Bill should be made applicable to the Lahore conspiracy case which began at an earlier date. Why was the hunger-strike observed? It was done with the good intention of redressing the grievances of political prisoners and not to prevent the trial of the Lahore conspiracy case from proceeding. Such being the case, had their grievances been redressed, the present critical situation would not have arisen. Let alone the default of the Government, it is not proper to take away the rights of the accused through the new Bill. . . The *Andhra Patrika* (13th) writes:—This Bill strikes at the very root of the principle of criminal justice. Nowhere in the civilized world do we find such a legislation. . . . It is possible in India alone and in no other country to alter the entire principle of law for the sake of some temporary inconvenience. . . . If the Government had accepted the recommendations of the Punjab Jail Enquiry Committee, the accused would have stopped their hunger-strike. We may say that the Government alone are at fault in not having done so. The hunger-strike has been adopted to show that it is unjust to afford every facility to European prisoners while even the ordinary comforts are denied to Indians, though the latter happen to be only political prisoners. . . . Mr. Emerson, the Home Secretary, has explained that differentiation is being made between the European prisoners and the Indian prisoners for reasons of health. If the Europeans are afforded many facilities for reasons of health, are they not necessary in the case of Indians also? Is not such health necessary for political prisoners? Is it not strange to say that the comforts necessary for the health of the Europeans are not necessary in the case of Indians? . . . We trust that the Legislative Assembly will approve of the amendment moved by Mr. Kelkar and afford scope for leisurely deliberation by circulating the Bill among the public for its opinion.

PRATIDINAM, Kottayam, 12th Sep. 1929.

The *Pratidinam* says that introducing this Bill the Government of India are demonstrating their intoxication of authority and perversion. As some of the scenes connected with the Public Safety Bill are now over, Government are resolved to enact a new scene. . . . This Bill will enable a Judge to sentence even to death any accused person even if he does not appear in court in person or by lawyer. It is clear that this will be a procedure opposed to a civilized system of law and principles of jurisprudence. All the well-known legal experts have begun to expose its invalidity, severity and satanic nature. . .

35. The *Andhra Patrika* writes:—The Transfer of Property Act is largely based on the English law. But in the original Act there is the provision that there should be nothing in the Act contrary to the Hindu and the Buddhist laws. Special reference to the Muhammadan law also was made in the Act. The words 'Hindu' and 'Buddhist' have been deleted in the Amendment Bill. It is highly regrettable that the Legislative Assembly should have rejected Mr. Ani's amendment for the retention of these words in the Bill. We do not see what necessity there was to delete the words 'Hindu' and 'Buddhist' when the word 'Muhammadan' was not deleted. . . By retaining the word 'Hindu,' no difficulty has been felt hitherto. . . The Hon'ble Sir B. L. Mitter, the Law Member, has pointed out that though the words 'Hindu' and 'Buddhist' were necessary when the Transfer of Property Act was enacted in 1882, they are not necessary now. It is not known why they are not necessary. He has not stated why the word 'Muhammadan' alone is necessary. From his attitude it would appear that the Government do not want that the feelings of the Muhammadans should be wounded and that it matters little if the wishes of the Hindus are flouted. It is not good to allow such an opinion to prevail. . .

The Transfer of Property Act Amendment Bill.

ANDHRA PATRIKA, Madras, 11th Sep. 1929.

36. Referring to these Bills which were recently published in the Gazette, the *Swadesamitran* observes:—It is indeed laudable that the Government have come forward to give up their power of nomination through the present Bills. They can no longer send, by the back door, to the municipalities and district boards those who stood as candidates for seats therein and got defeated. Still they retain the power of nominating an Anglo-Indian and an European to the municipal councils and district boards. It will be impossible for them to come through election. The proposed arrangement is no doubt better than that of creating a constituency for them and getting them elected by such a constituency. But the Anglo-Indian and European communities are not so important as to secure seats in local bodies. There are a few European missionaries in the mufassal, who are rendering service to the people in the educational and medical fields, and they are of course fit to occupy seats in the local bodies. The voters themselves will willingly elect them. So, there does not appear to be any necessity for the Government to reserve power for making both the nominations. We appreciate the attempt made in the present District Municipalities (Amendment) Bill to remove the disability of women in the matter of entering municipal councils. It is stated that, though the Government wish to confer the franchise on all persons who have attained the age of twenty-one years, irrespective of sex, only those who pay any tax to the Government or local bodies have been given the franchise, in view of difficulties such as those connected with the preparation of electoral rolls. This is but a lame excuse. This difficulty is being faced in England. We would conclude that the Government are really afraid of conferring the franchise on the labourers. Referring to this subject, the *Tamil Nadu* also expresses its satisfaction at the system of the Government nominating members to local bodies being done away with by the present Bills and observes:—No one can deny that every one from the Ministers like Dr. Subbarayan to the Presidents of District Boards have been exercising their power of nomination in improper ways. We are therefore glad at the attempt made by Dr. Subbarayan to get rid of this injustice. Once the system of nomination is done away with, the important point to be considered is the provision to be made for the minorities like the depressed classes. It is stated that provision will be made in the Bills for reserving certain seats for such classes. There are some difficulties in the majority communities returning members of minority communities in an election. Communal electorates should disappear and the members of the depressed classes who are interested in securing equality should also come out successful in an election. We think it is necessary that the Government and the Legislative Council should bestow their attention on this intricate question. The present system of holding the elections once a year seems

Bills to amend the District Municipalities Act and the Local Boards Act.

SWADESAMITRAN, Madras, 14th Sep. 1929; and TAMIL NADU, Madras, 14th Sep. 1929.

to us to be the best. There is no need for a change here. We cannot approve of the new provision that a chairman should resign his post if a vote of no-confidence is passed against him. Considering the party quarrels and bickerings in evidence throughout the country, we are afraid that a situation will arise when a new chairman will have to be elected every day. Instead of this, we think it is preferable to amend the Acts so as to provide for an annual election of the chairman. We would prefer the system of municipal chairman being elected by the people of the towns to that of their being elected by the councillors. The provision of wards and divisions for purposes of election offers facilities for the tipping of voters. If corruption is to be reduced in a way, the divisions should be extensive in area. The division of wards should be done away with in towns, the population of which does not exceed a lakh. We would request the Government to consider these suggestions. We need not say anything about the other provisions contained in the Bills, except that we approve of them generally.

ANDHRA PATRIKA, Madras, 14th Sep. 1929.

Referring to these Bills, the *Andhra Patrika* observes:—Needless it is to say that the reasons adduced by the Hon'ble Dr. Subbarayan for not granting universal franchise to municipalities are not at all sound. . . It is quite improper to stipulate that elections to municipal councils should take place once in five years. The reason is quite evident. If elections do not take place before such a long time, it will not be quite possible for the members to hold themselves responsible to the people. Nor will it be possible for the people to remove those members who do not work properly. The work of elections will be relegated hereafter to Government officials. Such an arrangement shows want of confidence in municipal bodies. Provision has been made for the expression of want of confidence in municipal chairmen. If higher municipal officials are to do their work properly, municipal councils should have the power of appointing and removing them. The District Municipalities Bill makes no provision for such powers to them. . . There is a rule that Government notifications will not come into force unless they are published in vernaculars in the District Gazettes too. The new Bill takes away such a rule. From this we may understand how indifferent the Bill is towards vernaculars. The Government may say that the Bill does not concern the masses. The Local Boards Act Amendment Bill closely follows the District Municipalities Act Amendment Bill. It was thought that the district boards would be abolished at least hereafter. But this has not taken place. Instead of the district boards, taluk boards have been abolished and circle boards have been substituted for them. The abolition of taluk boards cannot at all be beneficial. . . On the whole both these Bills are very narrow. They will only serve to destroy the liberal legislation brought forward by the popular representatives.

IV.—INDIAN STATES.

BHAJE BHARATAM, Chengannoor, 5th Sep. 1929.

H.E. the Viceroy's visit to Travancore.

37. The *Bhaje Bharatam* says that a sum of $2\frac{1}{2}$ lakhs of rupees has been provided for the visit of one person and for his pomp and pleasure. Whose money? Not the Government's for the Government have no money. It is the man that works in the field and elsewhere starving or half-starving himself that owns the money of the Travancore Government and other governments. No discussion or protest is allowed about this matter and it is a Government that is not responsible to the people that spends it, on a visit for which the people did not give any invitation and for which the people are not at all anxious. There is no money for urgently required schemes of utility but there is for the Viceroy's visit. There is also money to perpetuate superstition and to teach Brahman priests to be lazy. If the people have no control over the expenditure of their own money they are mere puppets. If they do not, with a pure political outlook and with disinterested and persevering effort, gain the power of spending "their money in their own country for their own advancement" they are not fit to be even called Travancoreans. "Oh Travancoreans! work, work so that you may be relieved from such an objectionable position!"

38. Referring to the Conference regarding the Cochin Harbour, the *Malayali* says that, as three Governments are spending equal sums and have equal responsibility, it is but a very moderate contention that each should have equal rights and privileges. The *Kottayam Patrika* protests against the pooling of income of all the ports in Travancore with that of Cochin and receiving a third share of the total as inequitable and points out that it will deprive Travancore of freedom and incentive to develop her own ports. The paper also protests against the inclusion of the whole Vembanad backwater within the harbour limits.

The Cochin Harbour Conference.

MALAYALI, Quilon, 9th Sep. 1929; and KOTTAYAM PATRIKA, Kottayam, 11th Sep. 1929.

ERRATA.

Report No. 35 *of* 1929.

Page 1196, paragraph 33, line 2, *for* 'olice' *read* 'Police'.
,, 1198, line 10 from the bottom, *read* a comma after 'confused' instead of after 'world'.
,, 1198, line 11, from the bottom, after the word 'fire' *insert* 'Government legislation' within brackets.
,, 1199, line 39, *insert* a mark of apostrophe after 'years'.

Report No. 36.

Page 1223, line 1, *read* a question mark after 'it'.
,, 1225, paragraph 19, line 7, *read* a hyphen instead of a comma after 'time' and *read* a comma instead of a hyphen after 'policy'.
,, 1235, line 42, *read* a question mark after 'India' and *read* 'became' *for* 'become'.
,, 1236, line 7, *read* 'instal' *for* 'instale'.
,, 1236, line 18, *read* 'rulers' *for* 'rules'.

Report No. 37.

Delete the heading '(*k*) *General*' occurring at the top of paragraph 14 of page 1257 and *insert* it at the top of paragraph 15 on the same page.

Page 1249, paragraph 2, line 13, *for* 'hide' *read* 'tide'.
,, 1253 ,, 6 ,, 4, *for* 'of' *read* 'to'.
,, 1260 ,, 20 ,, 3, *for* 'Indian' *read* 'Indians'.
,, 1261 ,, 21 ,, 21, *for* 'sinlike' *read* 'sin like'.

Issued, on 26th September 1929.

CONFIDENTIAL.

No. 39 of 1929

CHIEF SECRETARY
5 OCT 1929
GOVT. OF MADRAS

REPORT

ON

ENGLISH PAPERS EXAMINED IN THE SECRETARIAT, FORT ST. GEORGE,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the week ending 28th September 1929.

District Magistrates are requested to send to the Chief Secretary to Government, Public Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS.

I.—FOREIGN AND DOMINION POLITICS.

1. The *Hindu* writes :—" The British Government's new policy in Iraq is the logical and inevitable sequel to their changed outlook on the Egypt. . . The severe blow dealt by Sir Austen Chamberlain, alike to the prestige and to the political advance of the Mandated territory, by his refusal to recommend its name for membership of the League resulted in a complete estrangement between Iraq and the Mandatory and reached the climax when the Iraq Cabinet resigned and none was found willing to incur the odium of forming a ministry. That policy has now been reversed. The British Government will recommend unconditionally the entrance of Iraq into the League of Nations in 1932—a decisive step in the direction of Iraq independence. Reuter says that all political parties have been placated and we can well believe it, seeing that this 'gesture' has enabled Sir Abdul Munshi Beg to form a ministry. *Ipso facto* the present Anglo-Iraq treaty becomes void and a new treaty is to be concluded before 1932 on the lines of the Anglo-Egyptian proposals. Everything will depend upon the articles of the new treaty being such as to retain that unanimous support for the Labour policy which the offer to recommend Iraq's membership of the League is said to command. Iraq's new Premier has made it clear that he is for complete independence. It is for the Labour Government to courageously follow up to its logical conclusion the change which they have inaugurated in British policy in the Middle East."

Iraq.

HINDU,
Madras,
20th Sep. 1929.

2. The *Hindu* remarks :—" The proceedings of the Assembly of the League of Nations in the past few days are of special importance to India. . . It may be granted that on the whole the representatives of India spoke the true mind of the country. Both Sir Chunilal Mehta and Sir Muhammad Habibullah took occasion to point out how the influence of India in the counsels of the League was not proportionate to her importance, her position among the cultured nations, her own interests or her financial contribution. Sir Geoffrey Corbett, another representative of India, was equally frank and apt in his expression of India's views on the subject on which he had occasion to speak. His exposition of India's attitude to the proposal of a tariff holiday was a well-reasoned and, generally speaking, faithful account of the country's feelings. India's natural impulses are not in favour of shutting her doors against the trade of other nations ; they are essentially those of self-defence. Our tariff rates are not determined by any calculated policy to ruin the commerce or industry of other countries ; they only aim at seeing that others do not ruin industries for pursuing and developing which we are by nature well fitted. India began to engage herself in large scale production only in recent years and it will be some time before she is able to compete on equal terms with the advanced countries of the west. Till she passes the age of industrial adolescence, she must needs depend on tariffs as a protective measure. . . The reluctance of India to be enthusiastic about the proposal to give financial aid to the States victims of aggression, to which, too, India's representatives at Geneva gave expression, is also easily understood. India may be a great country ; but she is exceptionally poor. No country, moreover, will dare complain that our quota of financial sacrifice undertaken in order to sustain the League is less than it ought to be. Even some British statesmen, it is reported, at first shrank from undertaking the burden arising out of the proposal to aid the victims of aggression ; how, then, can poor India be called upon or even expected to agree to shoulder it ? . . . There is a third subject which also the League considered and we note that India's representatives have made her a party to the decision thereon. We refer to the signature of the Optional clause. That clause provides that any State which adheres to it thereby undertakes to submit all its disputes with any other

India and the League of Nations.

HINDU,
Madras,
20th Sep. 1929.

signatory to the jurisdiction of the International court. It will be noticed from Mr. Henderson's statement signifying Britain's decision to sign the clause that she does so with certain reservations. One of these reservations is that inter-imperial disputes shall not be reckoned as being subject to the jurisdiction of the court. We note that Sir Muhammad Habibullah accepted the clause in the terms proposed by Mr. Henderson. The wisdom of India's signing the clause is not clear to us. . . . Those Dominion Governments which have signed the clause have done so subject to the condition that their Parliaments should ratify the action. Whether this reservation applies to India as well, it is not clear. We hope, however, that the Government of India, like the Dominion Governments, have stipulated that their acceptance of the clause will become operative only after 'India's Parliament' has signified its approval of the Government's decision. In any case, it is to be hoped that the Legislative Assembly will take an early opportunity to raise a debate on the question and see that the clause does not come into effect until it accepts it after due deliberation."

HINDU, Madras, 21st Sep. 1929.

Kenya.

3. The *Hindu* writes :—" . . . It is true that in regard to many matters the Government have backed up the Indian community's views; but that fact only makes Government's views on crucial questions oppressively disappointing. The least that that Government ought to have done was to demand absolute equality of status for Indians with the Europeans; on this issue, whatever may be the case with others, there can be no compromise. Unfortunately, however, the Government of India have by accepting the recommendations in the Young (Majority) Report *without* qualifications, literally betrayed the Indian community in East Africa. That is what emerges from a reading of their cable to the India Office and from the reasoned representation of their case made by the Kenya Indian delegation. . . The Government of India's acquiescence in the vesting in the European settlers of a veto on common electoral roll is a virtual acceptance of the communal franchise; for, it is notorious that the whites have vowed not to agree in any case to a common electoral roll. Considered from any point of view, a communal franchise cannot be justified. . . The opposition to a common electoral roll proceeds, it is easy for any discerning person to see, from a desire on the part of the whites to monopolise power for ever in their own hands. A civilization franchise with a common electoral roll means the assured ascendency of the native and the deposition of the white settler from the dominant position he now occupies, not in the near future, but certainly some day however distant. . . We are astonished that the Government of India, of all people, should have agreed to be a party, tentatively though it be, to a recommendation of the Young Commission which is subversive of all principles of justice and fairplay."

HINDU, Madras, 26th Sep. 1929.

India and the Optional clause.

4. The *Hindu* writes further :—" . . . Mr. Yusuf Ali in a letter to the *Times* raises fundamental issues regarding India's position *visa vis* the Optional clause. He suggests that India may like to sign the clause without the reservation of Mr. Henderson—and that will make all the difference. In any case the Government were extremely ill-advised to have made such an important commitment as the one involved in the signing of the clause before consulting the Assembly. The least they can do now is to place the whole matter before the House and act according to its verdict. But, strangely enough, they have not even indicated that the signature is subject to ratification by the Assembly, though the signature by the Dominions has been protected by the condition that it should be ratified by the respective Parliaments. The Government would do well to pay heed to Mr. Yusuf Ali's warning and avoid driving the Assembly to adopt extreme measures."

HINDU, Madras, 26th Sep. 1929.

Lord Olivier on Kenya.

5. The *Hindu* has the following :—" . . . It is indeed a very gratifying circumstance that Lord Olivier should have come forward to express his opinions on the problem in unequivocal terms. Our London correspondent has cabled to us a summary of the views of Lord Olivier. . . Lord Olivier has no doubt that Kenya will b[e] the test of British integrity 'determining whether the imperial principles so[l]emnly pronounced are to be adhered to and whether the Empire can hold together a

a commonwealth of united nations compatibly with the free spirit of the Europeans and the Asiatics now associated in it.' As a matter of dry fact it is well to remember that the White Paper of 1923, which denied the right of Indians to equal franchise and practically reserved the highlands of Kenya to Europeans, ignored that principle of equality in a shameful manner. If Lord Olivier's present declaration, therefore, means a condemnation of the unrighteous policy followed by the Duke of Devonshire, it has a significance which is of no inconsiderable importance. Lord Olivier is a prominent member of the British Labour party and he is not likely to embarrass his party by statements made when the settlement of the Kenya question is under consideration. About three demands of Indians Lord Olivier is emphatic. In the first place, it is his firm opinion that Indians are entitled, on the basis of equal qualifications, to precisely the same franchise as that granted to the Europeans. In the second place, he affirms that there can be no discrimination in respect of the grant of land; he even goes to the length of stating that, if the Privy Council should decide that under the existing law the Kenya Government could discriminate on the ground merely of race in respect of the grant of land, then the British Parliament should not only not pass that decision without controversy, but that it was, in view of the decisions of the Labour Conference and the resolutions of the Brussels International Conference, bound to modify the law so as to bring it into accord with justice. Lord Olivier further holds that the British Parliament should be the arbiter of the destinies of Kenya and that the interests of neither Indians nor natives will be safe in the hands of an elected European majority. If these three principles are affirmed by the present Labour Government, they will doubtless have done the right thing. It remains to be seen whether ignoring alike the blandishments and threats of Lord Delamere and his associates Lord Passfield will, consistently with the most explicit declarations of his party, follow a bold and courageous policy."

II.—Home Administration.

(c) *Jails.*

Jatin Das' death.

6. *New India* comments:—" . . . The determined hunger-strike of Jatin Das and of the other political prisoners exhibits as plainly as possible the present temper of the younger generation in India. They prove the truth of Sir Tej Bahadur Sapru's assertion, in the course of the statement he issued recently that 'there is a sharp cleavage between the older generation of politicians in India and the younger generation,' and 'the youth cannot be repressed for all time by the methods now being pursued by the Government.' We are glad that the Government is now perceiving the unwisdom of its ways, at least to the extent indicated by Sir James Crerar in his proposal to consult the non-official leaders of the Assembly as to what should be done in the situation created by the hunger-strike." — New India, Madras, 19th Sep. 1929.

The *East Coast* states:—" . . . Jatindranath's sacrifice of his life will not have been made in vain, if, as we hope and believe, it quickens the hearts of the brave youths of India to similar deeds of heroism and hastens, even by a hairs-breadth, the realization of his dream. Requiescat in pace, may his soul rest in peace!" — East Coast, Berhampur, 21st Sep. 1929.

Janmabhumi remarks:—"Humanity and Imperialism are poles apart. Supposing Jatin Das was released, his life might have been saved, but the Empire would have been lost! And like the Messiah of old we ask,—though in the inverse order,—what gain ye by saving one life and losing the whole Empire? That is how Sir James Crerar and Sir Denys Bray would argue. Do they care a jot if one Indian life is lost? Sixteen hundred rounds of ammunition in cold blood by General Dyer did not move them to tears or to reason. Young Jatin may be a man of ideals but he did not know law and order. Principles, argue Government, are as much at the root of the former as of the latter. And the need to uphold these principles has compelled Government to bring up retaliative measures before the legislature at once. The Hunger-Strike Bill may be circulated for opinion, but it embodies a vicious principle of trial *in absentia.* — Janmabhumi, Madras, 21st Sep. 1929.

We wonder if the bureaucrats of India have heard of one James O'Connolly of Ireland. A noble soul was he. He was to be court-martialled for participating in the Irish rebellion. But he had injured his knee. The knee was treated for 40 days in the hospital and then he was court-martialled and *shot*. This is the story of James O'Connolly and that is the elementary principle of jurisprudence. But our Mitters and Crerars and Brays are above precedents and above juristic principles. . . Which has convulsed civilized India—the murder of Mr. Sandhurst (Saunders?) or the immolation of Jatindranath? It is a difficult question to answer, yet the issue is a clear one. The former had perturbed many, but the latter has convulsed the whole country. Sir James Crerar and Sir Denys Bray are after all human beings. They, as individuals, have their sympathies. They may uphold the law, but cannot silence or stifle 'the still, small voice within.' Even they are convulsed and moved by Jatindranath's *prayopavesam*. In ancient epics we read of great kings who had finished their earthly careers by a death penance or a fall from a mountain peak. But here is an unbanded youth who has hardly tasted the pleasures or privileges of life. He felt for his country's wrongs and has died not on the battle-field under the intoxication of war drums or the goading of the State law. He has not marched with thousands into an exhilarating campaign of death which feeds itself by the passions it rouses. He has resigned himself into death's embrace voluntarily facing temptations every minute and second of sixty-three long days. Murder may dazzle your eyes but sacrifice stirs your soul. It is the hope and privilege of India that she shall have *swaraj* not by inflicting suffering on others but by courting it herself."

HINDU,
Madras,
20th Sep. 1929.

The death of a Burmese hunger-striker.

7. The *Hindu* writes:—"The report of the death of Phongyi Wizaya, who had been undergoing imprisonment in Rangoon on a charge of sedition, after a prolonged hunger-strike of four months, will be received with wide-spread regret. His demands were modest, namely, that Phongyi's undergoing imprisonment should be allowed to wear the yellow robe on certain festival occasions, that they should be granted permission to fast two days in a month and that they should be given special diet. The Burma Government's action in refusing to concede Phongyi Wizaya's demands and looking on unconcernedly until the last moment, deserve the strongest condemnation. Where prompt action was needed, the Government callously allowed considerations of prestige to prevail, and refused to move till it was too late. Phongyi Wizaya's death offers a sad commentary, indeed, on the Government's treatment of political prisoners."

HINDU,
Madras,
25th Sep. 1929.

The *Hindu* writes:—". . . The Government of India's defeat on Mr. Munshi's motion for adjournment was deserved. The circumstances in which the motion was brought up are well known. We have already condemned the callous action of the Burma Government in refusing to Phongyi Wizaya those small conveniences, such as the wearing of the yellow robe, which were imperative to him for his religious observances. The Government stood to lose nothing by acceding to his requests. Sir James Crerar, who defended the Government, observed that there was no provision in England of the character which Phongyi Wizaya demanded. We dare say the Home Member will not seriously contend that, in English prisons, the convicts are denied the facilities for performing their religious obligations. Another plea put forward from the official benches against the motion was that the Government had not full information on the subject. We are surprised that a Government which sponsored a Hunger-Strike Bill should have failed to collect the fullest information about hunger-strikes from the Provincial Governments. Phongyi Wizaya was on hunger-strike for full 163 days and yet here is a Government which claims 'supervising, superintending and controlling authority' over the Provincial Governments and yet does not know what is happening in the provinces! Is any better justification needed for the censure passed on the Government by the Assembly?"

SWARAJYA,
Madras,
21st Sep. 1929.

The hunger-strikers.

8. *Swarajya* writes:—"The death of Phongyi Wizaya in the Rangoon jail hospital on Thursday, following so close on the heels of the tragic martyrdom of Jatin Das, must drive even the most callous Government to some effort of introspection. If the

price of the rejection of a prisoner's demand by the Government is to be his refusal to take food and drink thereby starving himself with slow torture and agony to death, the resulting position is a very terrible one for the Government, and unless it has taken utter and complete leave of all its senses, it will make every effort to avoid paying so heavy a price. There may, academically speaking, be occasions, when, in the very discharge of its functions, it may be the bounden duty of the Government to regard a hunger-strike as a form of coercion to it dare not submit and which it must regretfully disregard, in the interest of some higher, inviolable principle. But, as a matter of experience, such an academic possibility has never come to pass, nor, in our view, will it ever do so, human nature being what it is. A hunger-strike cannot be lightly undertaken, in a frivolous or vexatious spirit, by men of ill-developed moral sense. It needs, on the part of the man wielding it as a weapon of offence or defence, a rare respect for right principle, together with a capacity for suffering and sacrifice to the very last degree of endurance of the human body. When these two requisites are found harmonised in a fighter, the inexorable law of right and wrong in the world will, as a rule, operate to place him in the right, and those ranged against him, whoever they may be, in the wrong. Just as suffering and readiness to suffer are the badge of sincerity, even so, sincerity is a more dependable path to the determination of the right than any other criterion, and considered from this point of view, the enormous disparity between the respective levels of ethical altitude occupied by the hunger-striker on the one hand, and the Government on the other, reveals itself with striking distinctness. The recent tragedies at Lahore and Rangoon, and the facts connected with the hunger-strike of Bhagat Singh and Dutt, fully bear out the postulate stated above. These men asked but for humane treatment for political prisoners, facilities for adequate defence, and respect for religious usages. There can be no question that any inviolable obligation of the Government stands to be violated by the acceptance of their demands. On the other hand, every canon of humanity and civilization lends to the demands the mute weight of all their power. It hence follows that in having allowed Jatin Das and Phongyi Wizaya, and in still allowing Bhagat Singh, Dutt and Satin Sen to die of a slow and terrible death rather than concede their just and modest demands, the Government has been guilty of inhuman callousness. These tragedies have disgraced the Government of India in the eye of the world. While we mourn for the great souls that have passed away, we have yet to cherish their martyrdom as the symbol of a great new power which has emerged on the Indian political horizon, capable of rendering the mightiest Government look small and pitiful, if bereft of moral sense. In the face of a system which takes no heed of right and wrong and depends more than anything else on its resources of physical coercion, the hope for redemption of the country must be fixed more and more in future on the sad but glorious example of the hunger-strikers."

(*f*) *Land Revenue and Settlement.*

MANGALORE MAIL, Mangalore, 12th Sep. 1929.

Resettlements and the Government.

9. The *Mangalore Mail* writes:—". . . . In the districts of East and West Gōdāvari, Kistna, Bellary, Anantapur, Salem, Trichinopoly, Madura, Nilgiris, Malabar and South Kanara resettlement work is going on in various directions preliminary to the revision of the rates which is due in the next year or so. As regards the first three districts a committee of the Legislative members is making an inquiry into the economic condition of the concerned tracts and the report of that committee is due by the end of this month. No such inquiry is in contemplation in other districts and our district is one of them. If the Government is not pressed for the resettlement rates it is presumed it will be based upon the recommendations of the Settlement Officers and the Board of Revenue. It is clear therefore that unless the landholders or ryots from whom a burdensome assessment is exacted organize themselves so as to secure an effective voice to our representatives in the Legislative council in determining the rate of resettlement, further additions to assessment will be made which will be another burden to be borne by the ryots. It will be the duty of the Landholders' Association established in South Kanara to wake up and do the needful."

HINDU, Madras, 24th Sep. 1929.

Land revenue legislation.

10. The *Hindu* remarks:—"The answers given yesterday by Sir Frank Noyce to the questions put in the Assembly regarding land revenue legislation in the provinces show how irresponsive the bureaucracy is to public opinion. That land revenue in India is pressing on the people with undue severity is a notorious fact; the Revenue Members' Conference recently held at Simla is a recognition of it. The holding of that Conference showed that the Government felt that the subject should be dealt with on an All-India basis. The resolution which they intend to issue also points to the same fact. Why, then, should they openly state what they have been doing in public, namely, asking or 'persuading' the local Governments to act in a particular way? It is anomalous that resettlements should be postponed in some provinces, while in others they are undertaken with relentless speed. The suggestion was made that this should not be, but Sir Frank Noyce simply refused to be drawn into giving any information because, forsooth, to do so would be to disclose the contents of a confidential document! This is red-tapeism with a vengeance!"

(*k*) *General.*

SWARAJYA, Madras, 18th Sep. 1929.

Military training for Indian boys.

11. Referring to Mr. Jayakar's resolution in the Assembly and the Army Secretary's replies thereto, *Swarajya* writes:—". . . . It is evident the Government are playing with a grave national problem in order to perpetuate the British monopoly of power in the Indian Army. We do not expect that the Assembly's demand in the wake of Mr. Jayakar's resolution would meet with any better fate at the hands of the Government than other demands of the same purport in former years. But the occasion calls for a special emphasis of the solemn note of warning sounded by Mr. Jayakar on the Government's policy. It is easy enough for the time to tinker with the national demand for a more equitable military administration. But the cost of this irresponsiveness to the future is incalculable. The theory that the political revolutionary is, as often as not, an ambitious youth barred out of a military career, cannot be dismissed as unfounded imagination. The forced gagging of the military talent of the nation must perforce go on feeding the fires of anarchy and revolution in the country, and if the present policy is persisted in, it may not be long before the defence of the frontiers becomes a comparatively less taxing responsibility of the Indian Army than the suppression of revolution within the country's borders."

SWARAJYA, Madras, 19th Sep. 1929.

The Bengal Government memorandum to the Simon Commission

12. *Swarajya* criticizes:—"There is a queer lack of unity and cohesion in the report submitted by the Bengal Government to the Simon Commission. They observe that the province has made no definite progress towards self-government, but add that with a constitution meeting with more general approval, better results might have been obtained. This amounts to a distinct confession of the essential unpopularity and barrenness of the dyarchical system. And yet in the same breath, the Government recommend the formation of a Cabinet consisting of a Prime Minister and four Ministers responsible to the legislature, and two official Ministers apparently bound by no such responsibility. They exalt this Cabinet with the title 'unitary', but it is difficult for lay critics depending on mere common sense, to pursue the labyrinthine sophistry of the nimble intellects that drafted the report, and understand where exactly the present dyarchical character of the Cabinet is transformed into the attribute of 'unitary' in the change proposed by the Government. Amongst the other recommendations of the Government, the most noteworthy are the transfer of ultimate legislative authority to a joint session of two chambers, and the investiture in the hands of the Governor of unlimited powers of veto, as also the power to dismiss Ministers 'if he considers the safety and interest of the province demand such a course.' If dyarchy has been condemned to barrenness through its unpopularity, it is a problem how the Government of Bengal can delude themselves with the prospect of a better fate for the scheme they have devised retaining, almost as with deliberate purpose, perhaps the most obnoxious traits of the discredited dyarchical regimé. The report presents a curious psychological phenomenon: its authors have blundered into correct and unexceptionable generalizations; but whenever there is the question of applying the

generalizations to concrete practice and policy, some imp of a devil seems to crop up from the past and destroy all reason and sense, leaving only reactionariness behind."

13. *New India* has the following :—" . . . To our mind, so far as we can judge by what is happening on the surface—Communist influence is supposed to be mainly underground. . . It is worse than useless to get alarmed, as the British Press is prone to do, and panicky action will decidedly do far more harm than good. Indeed, it has given rise already to much complication and greatly worsened the possibilities of handling the political problem to a satisfactory end. What is wrong in relation to Indian labour is not to any considerable extent the presence of Communist agents but conditions that make for the ready reception of their advice. Those Conditions generate ceaseless discontent, but it should be welcomed by all who have the happiness of the labouring classes at heart."

Communism in India.

NEW INDIA, Madras, 19th Sep. 1929.

14. *Janmabhumi* writes :—" . . . Gandhi's one achievement since he entered politics in India is the revelation of the truth, yea, the whole truth of British Rule in this country. He has proved to the hilt that the British Government in India cannot carry on for a moment without the co-operation of the Indians. The whole edifice of Indian Government is reared upon foundations laid by the Indians themselves, peopled by Indian officers and protected by Indian barricades. The army is the outermost defence, next to it is the Police, then come the Government services, later you have titled aristocrats and the honorary members of Local Self-Government and panchayats. Nearer home come the upholders of the constitution, the law and the system of education, namely, the legislators, lawyers and professors Interspersed amongst these are merchants, bankers, insurance agents, railway and steamship companies, consolidating British power and adding to British wealth, exploiting Indian resources and employing Indian talent. Take away the active co-operation offered by India in these various branches of administration and the citadel of British power in India will crumble like a house of cards. That is the one lesson taught by Gandhi and since copied even by the Moderate politicians of India in their boycott of a Royal Commission on Indian Reforms. . ."

Mr. Gandhi's achievement.

JANMABHUMI, Madras, 21st Sep. 1929.

15. The *Hindu* remarks :—" Sir Abdur Rahim emphasises, in his address at the meeting held in Calcutta to condemn the Balfour Declaration, the need for the Mussalmans combining with the other communities in India and achieving national freedom, before they could think of being really useful to their co-religionists in other countries. Sir Abdur Rahim appeals to the Indian Mussalmans not to forget that this country is their home. His remarks are in refreshing contrast to the suggestion of Dr. Suhrawardy that the Muslims can look to a 'Zion' outside India. Sir Abdur Rahim's appeal to his co-religionists to work hand in hand with the other communities in the cause of liberty, is evidence that discerning Mussalman leaders recognize that the lot of the Muslims is cast with that of the other communities in this land."

The Hindu-Muslim unity.

HINDU, Madras, 23rd Sep. 1929.

III.—LEGISLATION.

16. *New India* observes :—" . . . It is reported that the Government of India's consent to the motion for circulation is due to orders from above, and it seems the most probable and natural explanation of the course it has taken. Assuming, therefore, that the report is correct, we think Mr. Wedgwood Benn is entitled to credit for realizing, as we suppose he must have done, the strength of the Indian feeling over the Bill and the undesirable character of its provisions. The fact that the Government should have brought forward such a Bill at all, and that at the time that it did, shows how poor is its capacity to realize the effects of its policies, and how little disposed it is, by instinct, to consider Indian susceptibilities in such matters."

The Hunger Strike Bill.

NEW INDIA, Madras, 19th Sep. 1929.

17. *New India* remarks :—" It is extremely gratifying that this Bill has been making steady progress. We hope that all the amendments seeking to lower the age of marriage below that in the Bill will be defeated, and that the progressive party will enter

The Child Marriage Bill.

NEW INDIA, Madras, 19th Sep. 1929.

into no compromise with its opponents on the point. Some Mussalman members have asked that their community should be exempted from the Bill on the ground that it is opposed to Islamic injunctions. The Government should not be misled by their petition into any weakening of its attitude. The Home Member stated the other day that it took its stand on the ground that the injury done to generation after generation of young girls by early marriage must be stopped at once. That argument must over-ride all opposition to the Bill, whether it emanates from Hindus or Mussalmans."

HINDU, Madras, 24th Sep. 1929.

The *Hindu* writes :—"A decisive step in social reform has been taken by the adoption of the Sarda Marriage Bill by the Legislative Assembly yesterday, 67 members voting for the measure and 14 against. This large and gratifying majority has a significance which it would be a mistake to undervalue. It is clear from an analysis of the poll that even without the official votes the Bill would have had enough support of the Assembly. The fact that of the fourteen members who voted against the third reading, many had voted for the consideration of the Bill and had opposed it only because amendments had not been made in the clauses to render the Bill acceptable to the section of the public honestly and genuinely apprehensive as to its actual operation, shows that its principle commands general approval. . ."

WEST COAST REFORMER, Calicut, 22nd Sep. 1929.

Mr. Haji's Coastal Reservation Bill.

18. The *West Coast Reformer* writes :—". . . There are perhaps not many to-day who realize that the commercial and shipping facilities which India enjoyed many years ago were immense. Unfortunately enough it has become a feature of mere historical interest to many in the present day. In any case the story of the gradual retardation of Indian commerce and its usurpation by foreign elements is known to many. The greed and cunning by which alien elements have gradually monopolised to themselves all commercial and trade facilities in India are known to all and they stand in danger of losing all their monopolies which they claim as their prerogatives. The principles involved in Mr. Haji's Coastal Reservation Bill are such that they will no more tolerate such prerogatives and monopolies and in short the Bill attempts to secure to Indians what is legitimately theirs in commerce and shipping. Mr. Haji has clearly enunciated the grounds on which Indians could claim their own rights in the matter of coastal reservation and no reasonable person could possibly question those grounds. The policy of coastal reservation is strictly adhered to by all self-governing countries to safeguard their own commercial interests. France, Germany, America and other advanced countries in the west follow this principle in their coastal trade. They have gained much by adhering to it and their national welfare is enhanced to a considerable extent. But they are free people and can introduce such legislations as are calculated to promote their interests with being subjected to the dictates of a superior authority. India's political status which, even as a foreigner feels, is not very enviable cannot assume any change except with the fullest consent of a superior will and this explains in a large measure the slow pace with which India is marching towards the fulfilment of her own destiny. India, no doubt, has a legislature but it is a mockery inasmuch as its powers are curtailed by the executive. And so long as this executive has the advantage over and above any other body in India there cannot be any progressive realization of national aims. This is clearly indicated by the vacillation and callousness with which the Bill in question is being considered. Who would think that a measure like this which attempts to solve a vital national issue would be dragged indefinitely in any other country like England or France? On the other hand the attention of the people in any of these countries would be concentrated upon it until it is made a law and included in the Statute Book. We cannot hope to approximate to such a level, placed as we are in the face of a thousand severe odds and impediments. No one interested in the welfare of India disputes the impending necessity of a measure like the one which has been framed by Mr. Haji. But the Government of India—as any Government ought to be—stands above all prejudices and predilections. The further postponement, therefore, of this Bill which has for a long time been on the anvil will, no doubt, cause some heart-burning and dismay among the interested public."

19. The *Hindu* remarks:—"The Madras Bucket Shops Bill has now passed through all its stages in the Legislative Council and only awaits the assent of the Governor and the Governor-General. As we had occasion to remark before, this measure only touches the fringe of the problem which it is designed to solve. It is admitted that these 'sports-clubs' have worked havoc among the poorer classes. By offering them facilities for staking incredibly small amounts they have created and fostered in them the get-rich-quick feeling to such a pitch that it is common knowledge that many families have been impoverished thereby. The utmost that the present amendment to the Police Act can do is to abolish these institutions within the City limits. But there is no guarantee that these latter will not rise, phoenix-like, just beyond the municipal limits. Then, indeed, thanks to the excellent transport service of the City, we shall find a veritable exodus of the enthusiastic punters on race-days; so that, apart from putting some more money in the pockets of owners of transport services (and incidentally relieving those whom the Government are out to protect of some more money in the form of fares), we do not see how the Government will have improved matters. It is good that the Government are contemplating the extension of the provisions of this Bill to the whole Presidency. That is the only intelligible course to follow and we trust they will be more quick about it than they have been in the case of the Bill which has just been passed."

The Madras Bucket Shops Bill.

HINDU,
Madras,
25th Sep. 1929.

VERNACULAR PAPERS.

I.—FOREIGN AND DOMINION POLITICS.

MANORAMA, Calicut, 31st July 1929.

Prevention of war.

1. The *Manorama* expresses distrust in the efficacy of the efforts hitherto made for securing disarmament and prevention of war and says that even if prevention of war be permanently possible between free and armed nations it is doubtful whether the present-day governance of the world based on brute force will undergo any change. For, any effort at prevention of war without giving freedom to subject countries of the present day will only be a despicable treachery towards the just efforts and claims of those countries. What is it but treachery on the part of the Powers to deny freedom to bear arms to countries which they subjugated by violence and afterwards when their own desires are satisfied to proclaim war as sinful? So if prevention of war and permanent peace should be achieved, India, Egypt, Iraq, Korea and other countries should be given freedom. Otherwise peace will be ominous like the silence of the grave-yard.

SWADESHABHIMANI, Mangalore, 13th Sep. 1929.

United States of Europe.

2. Adverting to the attempts that are being made by the various European nations to form themselves into a United States of Europe on the model of the United States of America, the *Swadeshabhimani* apprehends that the formation of a United Europe on the one hand and the existence of a United States of America on the other cannot but spell danger to the Continent of Asia, and concludes with an exhortation that Asiatic nations too should gird up their loins to meet this impending catastrophe.

AL-KALAM, Bangalore, 17th Sep. 1929; and ALMA-E, Madras, 21st Sep. 1929.

Britain and Palestine.

3. Disapproving the terms of reference prescribed for the Enquiry Commission, and referring to the statement made by Lord Passfield, the Colonial Secretary, in the course of an interview with the Jewish deputation, the *Al-Kalam* writes :—In the face of Lord Passfield's explanations, can we expect that the Commission will prove beneficial to the Arabs, or that it will try to consider their demands? If the duties of the Commission be restricted to its enquiring into the causes of the riots alone, it will neither remove the primary causes of conflict between the Jews and the Arabs, nor redress the grievances of the Muhammadans. It should be remembered that so long as the demands of both the parties are not considered, and attempts are not made to solve the related political problems, the tension between the Jews and the Arabs will continue. The Arabs are justified in demanding independence in their holy country—Palestine—and the revocation of the Balfour declaration; and unless it is revoked, Muslims' grievances will not be redressed, and they will continue to protest against attempts for making Palestine the National home of the Jews. Referring to the official communiqué issued by the Government of India assuring the Muhammadans of the protection of all ancient rights, and to the Secretary of State's reply to Dr. Suhravardi, the *Alma-e* writes :—Although we are being assured of Britain's neutrality, yet the situation in Palestine presents quite a different view. The real object of Britain in enforcing the Balfour declaration is to extirpate the Muhammadans from Palestine. As pressure is being brought to bear on Britain's policy by Lord Reading and other Jewish nobles, we cannot rely on British Commissions for enquiry. The Muhammadans of India can be satisfied only if Britain withdraws her mandate from Palestine and leaves the Arabs and the Jews of the country alone, who, after some internal quarrels, will come to a compromise. It cannot be denied that the present riots in Palestine are really due to Britain's policy of trying to make Palestine the home of the Jews. If Britain should give up the policy even now, friendly relations between the Jews and the Arabs will be re-established.

4. Referring to the rumour that Colonel Lawrence will be appointed as a special officer in Palestine, the *Congress* observes:— . . . The Arabs in Palestine are to-day attempting to free themselves from the British mandatory rule and to secure independence. The English dropped bombs on them from aeroplanes and killed many of them. News tells us that there is a rumour that a certain Colonel Lawrence will be appointed as a special officer for that centre of disturbance. Who is this Lawrence? What is his work? Is he the same Colonel Lawrence of Afghanistan notoriety? We await full particulars in this matter.

Colonel Lawrence.

CONGRESS, Sitanagaram, 17th Sep. 1929.

5. Apropos of the report that Sir Rabindranath Tagore was treated with scant courtesy by the Americans when he was about to land in that country some time back, the *Swadeshabhimani* adverts to the various disabilities the Indians have been labouring under in that country for a long time past, and remarks that the British propagandists are, in a way, responsible for such a state of affairs, as Britain fears that the Indian settlers in America, like the Irish settlers there, might secure strong support from the Americans for freeing their motherland from the yoke of Britain, and adverting to the reply given by the Government to an interpellation on this subject by Mr. Gayaprasad Singh, observes that the reply is most derogatory to the self-respect of India.

Indian settlers in America.

SWADESHABHIMANI, Mangalore, 13th Sep. 1929.

The *Malayala Manorama* says that the "let sleeping dogs lie" policy of the Government of India is not right in this matter. The position of Indians is not safe so long as their rights are not recognized by law. The Government of India seem to be afraid that any discriminatory legislation here against Americans might rouse the American Government to retaliation. As pointed out in the representation sent to America by American missionaries in India, the attitude of America in the matter is opposed to Christian principles, calculated to engender racial hatred and contrary to the basic principles of the League of Nations. The Government of India ought therefore to use all their power to get the American law amended.

MALAYALA MANORAMA, Kottayam, 21st Sep. 1929.

6. Commenting on the report for the year 1928 submitted to the Government of India by Mr. Hydari, the Agent of the Government of India in Ceylon, the *Swadesamitran* observes:—There are nine lakhs of Indians in Ceylon and about seven lakhs of them are working in plantations. If the Agent and others can persuade them to establish co-operative provision stores for buying and selling the articles required by them, that portion of their wages which shop-keepers take away from them will remain in their hands. The Agent says that some planters see to it that the labourers do not earn more wages than are actually required by them to eke out their livelihood, that, though the law lays down that wages should be paid to the labourers direct, the prevailing practice is to pay them through *kanganis* and that by this means the *kanganis* profit to some extent. He says that the labourers should know what their rights are for removing iniquities such as these. Since the labourers are uneducated persons, they cannot by themselves know what their rights are. It is seen from the Agent's report that there is great scope for doing work amidst them in their interests. Mr. I. X. Pereira, the representative of the Indian community in the Ceylon Legislative Council, should take steps to do this work. The Agent of the Government of India has also a responsibility in this matter. It is indeed true that he has not adequate facilities. But he should address the Government and secure the assistance of one or two Assistants.

The Indians in Ceylon.

SWADESAMITRAN, Madras, 17th Sep. 1929.

7. Remarking that the reply given by Sir Fazli Hussain to the question asked at the meeting of the Standing Emigration Committee as to what views the Government of India have expressed in regard to the question of a common electoral roll in East Africa is calculated to give rise to several suspicions, the *Swadesamitran* (19th) observes:—Though Sir Muhammad Habib-ul-lah might have taken some records with him and the report submitted by the Government might be one of them, persons with ordinary intelligence cannot believe that the Government of India would have permitted him to take the original records without copies being taken

The Indians in East Africa.

SWADESAMITRAN, Madras, 19th and 20th Sep. 1929.

of them. It appears from the news furnished to the *Times of India* by its Simla correspondent that the Government have expressed themselves in a non-committal manner in regard to the complicated question of a common electoral roll. We cannot say now whether this is true or not. But, we have to suspect from the fact of their having evaded the issue that what the correspondent of the *Times of India* says might be true. If so, not only will the Government of India have abandoned their original views but will also have betrayed the Indians in East Africa. The *Swadesamitran* (20th) writes:—It is clear from the cable sent to the British Government by the Government of India regarding the report of the Hilton Young Commission that the latter were convinced of the obligation of the former to make a prompt enquiry regarding certain points through a High Commissioner. Even the other views expressed by the Government of India are in accordance with those of the Indians. It is certain that the Conservative Government did not wish to give effect to these views. What are the Labour Government going to do? It appears that the report of Sir Samuel Wilson will be published on the 5th October. The fact that the British Government have fixed the date of its publication after the dissolution of the Legislative Assembly makes us apprehend that the claims of the Indians might be ignored.

ANDHRA PATRIKA, Madras, 20th Sep. 1929.

The *Andhra Patrika* writes:—The lot of the Indians in Kenya is becoming unbearable day by day. The Hilton Young Report was favourable to the Indians to a certain extent. It recommended the principle of adult suffrage. The whites of Kenya had, however, started a strong agitation against the report. As a result of this agitation, Sir Samuel Wilson has been appointed to reconsider the matter. . . It appears that Sir Samuel has submitted a report which is favourable to the whites and unfavourable to the Indians and rendered the Hilton Young Report a dead letter. Mr. Noyce, a Member of the Government of India, stated in the Legislative Assembly yesterday that the Wilson Report would be published in India, London and East Africa simultaneously on the 5th of October. . . The British Government will do well to refrain from considering the matter until they have ascertained the opinion of the Legislative Assembly. But Mr. Noyce thinks that there is no room for such a chance. However, he opines that the Parliament will not probably come to any decision before the Members of the Indian Legislative Assembly have expressed their views. This appears to be a guess of his own. The British Government have never made such a promise to the Government of India. There is no wonder if the future programme is decided on the basis of the Wilson Report finally. . . According to a judgment of the East African Appellate Court, the Indians are entitled to buy lands and build houses but cannot live in them. They are ineligible to own houses or occupy them as tenants; they are only fit to be the servants of the whites. Not satisfied with the above restriction, the Government of Kenya have appealed to the Privy Council. Their object is that the Indians should be rendered unfit even to purchase lands or construct houses. They will not remain contented until such a right also is taken away from the Indians. . . It does not appear that the people of India can protect the independence of their brethren in foreign countries unless they themselves secure independence at home.

AL-AMEEN, Calicut, 19th Sep. 1929.

Ali brothers and the South African Government.

8. Referring to the abandonment by Ali brothers of their visit to South Africa, the *Al-Ameen* observes that the undesirable and despicable conditions imposed by the South African Government were such as could not be acceptable to Moulanas or to any self-respecting person. So their refusal to enter South Africa under such insulting conditions has been creditable to themselves and to India. From the correspondence between the Union Government and the Ali brothers and from the answers to questions in the Assembly it would appear that the Government of India also cannot be absolved from all responsibility in the matter of the disrespect shown by the Union Government towards the Indian leaders. The Union Government behave so, only because they know that the Indian Government will not retaliate. For that India must have an Indian Government. It is deplorable that people do not have the necessary zeal for freedom even after seeing this, even after getting the kicks of foreigners and seeing the indifference of the Government at home.

9. Referring to the news that two Indians recently made an attempt on the life of Amanullah, ex-Amir of Afghanistan, in Italy and that the Italian Government have arrested them, the *Tamil Nadu* observes:—When a question was asked about this in the present session of the Legislative Assembly, it was stated on behalf of the Government that the two Indians referred to above were Muhammad Najir and Chandra Bose who had been granted passports in 1924 and 1925 and that the Government were not in possession of any further information relating to this matter. There is no reason for any Indian even to think of murdering Amanullah who did not even dream of doing any harm to India. These two Indians must be the hirelings of the Sakao Government of Afghanistan or of any foreigners who hate Amanullah. We ask whether the Government have no information as to who they are, what they are doing in Europe and how they are eking out their livelihood there. It is a well-known fact that the eyes of the British spies will penetrate into places where even air and God cannot enter. While so, we cannot accept the statement of the Government that they do not possess any further information. We would remind the Indians, in this connection, of the news published ten years ago that one Dastagir Sahib, an Indian Muslim, entered the Kingdom of Kemal Pasha, the national hero of Turkey, and was acting as the spy of the British in that country and that he was sent to the gallows by the Turkish Government. Though it is difficult to decide the question as to who instigated Dastagir Sahib or Muhammad Najir and Chandra Bose to resort to cruel acts, we cannot believe that the Government are not in possession of the full particulars relating to them. As the action of these two murderers is such as to cause disgrace to the whole of India, it is very necessary that the British Government should take vigorous steps for crushing wicked persons like these whenever there is an opportunity for them to do so.

Attempt on Amanullah's life.

TAMIL NADU, Madras, 19th Sep. 1929.

10. Referring to the news that the Labour Government have decided to conclude a treaty with Iraq on the same lines on which they propose to conclude a treaty with Egypt, the *Swadesamitran* traces the history of the administration of Iraq from the time it came under the control of the British and observes:—The people of Iraq wish to acquire independence and their representatives in the legislature refuse to support the Ministers, who dance to the tune of the British officials. They desire that the people should be given compulsory military training and formed into a militia. The British officials do not agree to this, as there will be no necessity for their existence if the Iraquis are able to manage the defence of their country themselves. It is a well-known fact that the authorities in India are opposing all proposals for giving military training to the people. They know that, if the army becomes fully Indianised, there will be no justification for their domination here. It is the same struggle that has been going on in Iraq too. We cannot say definitely to what extent Iraq will secure independence under the proposed treaty until we know the details. But the announcement that the British Government are prepared to conclude a treaty on the basis of the one proposed to be concluded with Egypt shows that they will recognize the absolute independence of Iraq. This raises the question whether they will display the same mentality in regard to India also. They are not deriving as much benefit from any other country as from India. The British capitalists are therefore afraid that the liberation of India will affect their interests adversely and raise serious objections. It remains to be seen whether the Labour party at least will act on the lofty principle that it is not proper to exploit the wealth of others. But we have to learn a lesson from the Iraquis. They brought about such a situation as to make the British Government feel that they cannot but grant liberty to Iraq. If the people of our country also follow the same path, liberty will come of its own accord. The *Saiphul Islam* also concludes from the readiness expressed by the British Government to recommend the unconditional admission of Iraq as a member of the League of Nations that they are prepared to grant full independence to that country and observes:—All the political parties in Iraq have approved of the present policy of Britain and agreed to form a new Cabinet. The formation of such a Cabinet will be an indication of the restoration

Britain and Iraq.

SWADESAMITRAN, Madras, 20th Sep. 1929; and SAIPHUL ISLAM, Madras, 21st Sep. 1929.

of mutual good-will and trust between Britain and Iraq. We hope that the British Government will act in accordance with the view expressed by the new Prime Minister in Iraq that complete independence is its goal. We would urge the British Government to give up their obstinacy in regard to Palestine too and come forward to grant the freedom demanded by the people there.

ANDHRA PATRIKA, Madras, 20th Sep. 1929.

The *Andhra Patrika* writes :—To-day's news tells us that the British Government have recommended the admission of Mesopotamia otherwise known as Iraq as a member of the League of Nations from the year 1932, and that the various parties of that country are gratified at this result. . . Reuter observes that the new course followed in the case of Iraq is the outcome of the policy adopted by the Labour Government towards the East. . . If the Labour Government realize the necessity of granting independence to India, which continues to be a member of the League of Nations from a long time and try to act accordingly, then they will have done their duty. Otherwise the Labour Government will be failing in its duty whatever be the number of problems they solve leaving out the question of India.

ANDHRA PATRIKA, Madras, 18th Sep. 1929.

The Asiatic Labour Conference.

11. The *Andhra Patrika* writes :—In view of the fact that the claim made on behalf of the Labour movement that it is of an international character and does not recognize differences of colour or creed is unfounded, the idea of holding a separate conference for the Asiatic labourers has cropped up. It is understood that this conference will be held next year in Madras in the month of April. Mr. Siva Rao, who had recently returned from the Labour Conference of Geneva, stated that no attention was paid in the conference to the questions of the Asiatic labourers. . . We trust that the Asiatic Labour Conference will serve to express the Asiatic view-point.

ANDHRA PATRIKA, Madras, 21st Sep. 1929.

International disputes and the League of Nations.

12. The *Andhra Patrika* writes :—Is India in a position to further the cause of disarmament, world-peace and international arbitration by making suitable suggestions after independent thinking? That she is not is an indisputable fact. The reason is quite evident. The remaining members (of the League) come from independent countries, while the members of India belong to a dependent country. The Indian members represent only the Government and not the people. The sooner that such a state of affairs is modified, the better it is for India and for the well-being of the world. India has produced a great man like Mahatma Gandhi, but what is the good? The Mahatma is not in a position to point out suitable ways for the world's well-being. India may secure any number of external ornaments, be a member of a multitude of international bodies and sign countless pacts. But what is the good, so long as she is a dependent country? The Indian representative can do nothing more than dance to the tune of England. When England said that arbitration was unnecessary, the Indian representative had to give assent to it. But now India has to accept the principle of arbitration, since England is in favour of it. It may be said that India is not in a position to express its independent view on any matter and carry it out. . . When it is decided that disputes should be settled in the International Arbitration Court, it will be very easy to abolish or reduce the weapons of warfare. The ideal of disarmament can stimulate this sort of activity. The League of Nations is being prompted by many new aspirations. Though this is a good sign, there are still certain drawbacks in it. The misunderstandings that now exist among the various nations will never come to an end unless the League gives prominence to the right of self-determination of every nation. This principle was prominent during the great war. But it has disappeared for some reason or other. It is likely that the European nations have been possessed by the fear that dependent countries will ask for independence. Strong foundations will be laid for world-peace if the League of Nations gives again a prominent place to this principle.

QAUMI REPORT, Madras, 22nd Sep. 1929.

Mr. Macdonald's rare outspokenness.

13. Congratulating Mr. Macdonald on his recent Geneva speech emphasizing the necessity of recognizing the freedom of the Asiatic nations, the *Qaumi Report* observes that only when Iraq, Palestine, Hedjaz, India and China,

etc., are liberated from the slavery of the Western nations, their attempts to maintain world-peace will succeed; and that as Britain is associated with the majority of the Eastern countries, it is her duty to act on the speech, and wonders whether Mr. Macdonald will put his profession into practice.

II.—Home Administration.

(a) Police.

TAMIL NADU, Madras, 20th Sep. 1929.

The Police.

14. Remarking that no one can deny that, just as unruly rowdies are responsible for the disturbances that take place at public meetings and during processions, the Police too, who are neither sufficiently educated nor honest, are responsible for such disturbances, the *Tamil Nadu* observes:—If the accounts of the disturbances that have taken place in India till now are considered, it will become quite clear that all those disturbances have been brought about only by the provocation of the public at the wicked actions of the Police. Since the majority of Policemen are uneducated, they become arrogant that they have secured high posts and set out to act in a high-handed manner deeming others to be of little account. The assault of Lala Lajpat Rai at Lahore and of Pandit Jawaharlal Nehru at Lucknow and the assault by the Police of the youths who were in the procession of mourning which was organized in Bombay recently in connection with the death of Jatindranath Das prove the above truth. If, at the present time when the people of the country have become highly indignant, the Government permit the Police to behave as in the regimé of the wretched Dyer, we apprehend that grave consequences might result therefrom. So, we hope that the authorities will realize at least hereafter that it is very essential that the Police who act improperly should be severely punished and made to conform to rules and regulations.

(c) Jails.

INDRAVATI, Pattikonda, 13th Sep. 1929; and ANDHRA PATRIKA, Madras, 17th and 19th Sep. 1929.

The treatment of political prisoners.

15. The *Indravati* writes:—The atrocities now being perpetrated in connection with the Lahore conspiracy case proclaim the arbitrariness of an uncivilized government. The cruel way in which the accused are treated, political prisoners as they are, assuredly indicates the helplessness of Indians. . . The Government have refused to release except on bail even Jatin Das who was on his death-bed. We do not know what the civilized world is going to say about this cruel action. The League of Nations is hoisting the British and the French flags only and is following imperialistic principles. But it is not in a mood to heed the hardships being undergone by Indians. This sort of arbitrary conduct strengthens the determination of Indians all the more and is likely to increase their contempt for the British Government. The people of India will not be responsible at all for the mishaps which may result from this arbitrary policy. The *Andhra Patrika* (17th) writes:—Sir James Crerar, the Home Member of the Government of India, has shown much wisdom in assenting to the amendment brought forward by Mr. Kelkar to circulate the Hunger-Strike Bill for the purpose of ascertaining the public opinion thereon. . . It is necessary that the Government should, now at least, redress without further delay the grievances under which the political prisoners are labouring. It appears that Mr. Sen, a prisoner in Barisal jail, is in a precarious condition as a result of his hunger-strike for the last 100 days. So is Mr. Dutt, an undertrial prisoner in the Lahore conspiracy case. If the number of deaths were to increase as a result of hunger-strikes, needless it is to say what an amount of unrest would prevail in the country. It is necessary that the Government should redress the grievances of political prisoners and save the lives of the hunger-strikers simultaneously with the postponement of the Hunger-Strike Bill. . . The *Andhra Patrika* (19th) writes:—Because the legislatures were not able to redress the grievances of political prisoners, the latter themselves have undertaken the task and are making sacrifices for that purpose. They bid fair to succeed. Mr. Jatin Das has sacrificed his life for this cause. The undertrial prisoners of the Meerut case also are showing their readiness to adopt this course. . . In case the Government do not redress the

grievances of political prisoners even after the prevalence of such an intense feeling in the country, the people will altogether lose their confidence in the Government. . . . We wish that the demise of Mr. Jatin Das may serve to melt the hearts of the rulers and remove the hardships of political prisoners.

TAMIL NADU, Madras, 18th and 20th Sep. 1929; DRAVIDAN, Madras, 19th Sep. 1929; SWADESAMITHAN, Madras, 19th Sep. 1929; and CHENNAI VARTAMANI, Madras, 22nd Sep. 1929.

In the course of a leader sounding a note of warning to the Government to promptly release the political prisoners whose lives are in danger and recognize the urgent need for amending the jail regulations in regard to the treatment of political prisoners, the *Tamil Nadu* (18th) writes:—History proves that a government will be crushed at any time, whatever its military strength may be, if it does not secure the love of its subjects. The loss of their crown by Emperor Aurangazeb in India, Sultan Abdul Hamid in Turkey, Kaiser William in Germany, King Louis in France and the Czar in Russia was due only to their having lost the love of their subjects. So, it will not be political wisdom to rely upon military strength alone and conduct the administration in such a manner as to wound the feelings of the subjects. Great indeed is the heart-burning caused among the people of the country and the discredit attaching to the British in the eyes of the world on account of the death of Jatindranath Das. If proper steps had been taken, in view of the warning given by the people and their leaders, Das would not have died and the Government would not have lost their honour. We would request the British Government to give up their foolish obstinacy at least hereafter and act according to the words of the people. In the present system of administration, there is no place for love. We think that this hardship cannot be avoided until a responsible system of administration is introduced. But there is no doubt that, if the high officials of Government like the Viceroy, Governors and Ministers act in fear of God and with a sense of responsibility, the embitterment of the people will be reduced in a way. The Government should doubtless have been aware of the extent to which public feeling was assuaged by the release of men like Lajpat Rai, Mahatma Gandhi and Subash Chandra Bose as desired by the people. If, acting on the same lofty principle, they had released Jatindranath Das also at an opportune moment, they would not have been subjected to so much indignity as they are now. Six others are starving in the Lahore Jail and one of them seems to be in a critical condition. Satin Sen is starving in the Barisal Jail. He is reported to be in his last moments and an agitation is gaining ground in Bengal and the Legislative Assembly to secure his immediate release. The Government should come forward boldly to tackle this situation. We would appeal to them to give up the foolish pertinacity of their ancestors and act in consonance with the political spirit of the present day. The *Dravidan* observes:—Fear of prison has vanished in our country now on account of the people courting entry into prison and their being sentenced to imprisonment often. What is left is only fear of life and it is by means of this fear that one country rules another by keeping it under subjection. So, if this fear is also dispelled among the people, it is certain to raise an unexpected obstacle to the rulers, from which they cannot hope to escape. Indians are now being treated cruelly in prison on account of their colour; and an agitation is carried on that they should be accorded the same treatment as is accorded to white prisoners and that the political prisoners should not be treated in the same manner as murderers. This Government will not disappear if they redress this minor grievance and neither their prestige nor their strength will be affected in any way thereby. But, they are not prepared to remove the hardships of political prisoners merely on account of the arrogant idea that the latter should not insist upon it. Though this is a small matter, it leads to serious consequences. The immediate result of the obstinacy of the Government was the hunger-strike and the death of a young Bengali hero. This death has affected every Indian and there is a general wail on this account, irrespective of parties. The fact of a young man having given up his life by starvation has made the people feel lightly about giving up their lives and infused them with courage and enthusiasm. Even the prisoners in the Meerut case have warned the Government that, if the cruelties in prison are not done away with, they will also go on hunger-strike and give up their lives. As this demand relates to the welfare of political prisoners generally, no political party can condemn it and every party sympathises with them. The death of Jatindranath

Das is removing all fear of death from among the people and, if one or two more die like this, death, which is looked upon with awe now, will begin to be treated very lightly. Once the feeling that there is nothing in one giving up one's life through starvation develops into a total indifference in the matter, the situation is sure to get out of control. So, if the Government are wise, they would do well to give up their obstinacy and satisfy the demands of the political prisoners at once. Otherwise, we would assert that both the parties will come to grief. The *Swadesamitran* observes :—The sacrifice made by MacSwiney was responsible for the attainment of independence by Ireland. Though it cannot be stated with certainty now whether the sacrifice made by Jatindranath Das will enable India to attain independence similarly, there are sufficient indications to show that there will soon be redemption at least in regard to the object with which he went on hunger-strike and sacrificed his life itself. Though Sir James Crerar stated in the Legislative Assembly, that, just as the hunger-strikers were fighting for a principle, the Government too were bound not to forsake a principle, there is no doubt that the noble sacrifice made by Jatindranath Das has brought about a change even in the mentality of the Government. Sir James Crerar announced that he wished to consult the leaders of all the parties in the Assembly in connection with this matter. Pandit Motilal Nehru has requested that he may be informed beforehand of the views of the Government. Sir James Crerar cannot but state what the intention of the Government is. Meanwhile, several of the accused in the Meerut conspiracy case have represented to the Government of India through the Special Magistrate, Meerut, what their demands are in so far as the political prisonors are concerned. The demands of the Meerut prisoners are only those made by the Lahore prisoners with certain modifications. The Meerut prisoners have stated in their representation that if their demands are not fulfilled within a week, they too will be obliged to resort to hunger-strike. No impartial person can say that those demands are extravagant. The Government of India should have learnt from the history of Ireland that a situation may arise later wherein they themselves may have to come to a compromise with those who are political prisoners at the present time. In these circumstances, the wise course for the Government will be to concede these demands. Remarking that one of the traditional practices of the Government is to appoint committees for everything though it never strikes them that it is their duty to accept the recommendations made by the committees appointed by them and act in accordance with them, the *Tamil Nadu* (20th) observes :—The truth of this will become quite clear from the very fate which has befallen the Report of the Skeen Committee, the recommendation of the Joint Parliamentary Committee regarding land revenue legislation and the Report of the Cinema Enquiry Committee. If the report of a committee appears to the Government to be prejudicial to their exercising autocratic powers or likely to be calculated to shake the domination of the whites in any manner, they do not hesitate in the least to consign it to the waste-paper basket, however excellent it may be. They appointed a committee to conduct an enquiry regarding the hunger-strike in the Lahore jail. Though that committee urged the Government to forthwith release Mr. Jatindranath Das unconditionally, the Government refused to accept their recommendation and Jatindranath had to lose his life in the jail on this account. While the Government refuse to accept the recommendations made by committees, we cannot understand to deceive whom committees are appointed for everything. Will the henchmen of the Government who dream that great benefits will result from the commissions and committees appointed by the Government become disillusioned at least hereafter? Remarking that, as a result of the foolish obstinacy of the Government of India, Jatindranath Das, one of the accused in the Lahore conspiracy case, died after having been on hunger-strike for 63 days, that Mangal Singh and Dutt are in a dying condition and that the Government have not yet fulfilled the demands of the undertrial prisoners in the Lahore conspiracy case, the *Chennai Vartamani* observes :—The demands made by these prisoners are very ordinary and moderate. They have been charged only with the offence of sedition and not with the offence of theft or murder. Hence, every one will admit that it does not become a civilized Government to treat them like ordinary prisoners. Twenty-three of the undertrial prisoners in the Meerut

conspiracy case have informed the Government that, if the Government do not fulfil the demands of the prisoners within a week, they have resolved to resort to hunger-strike like Jatindranath Das. Will the Government yield in the matter at least now? We would like to sound a note of warning to them that, if they continue to be stubborn, several Jatindranaths will arise all over the country.

QAUMI REPORT, Madras, 19th Sep. 1929.

Attributing the hunger-strike by political prisoners to the undesirable jail regulations which do not provide proper treatment and diet for the prisoners, the *Qaumi Report* writes:—It is a matter of extreme regret that the life of the Indians is regarded as very cheap that they are allowed to die of starvation, but their legitimate demands are not complied with. It is necessary that Indian leaders should make a proper representation to the Government that, unless they change their attitude towards the prisoners, the mortality resulting from hunger-strike will not cease, for which the Government of India will be deemed solely responsible.

(e) *Local and Municipal.*

CONGRESS, Sitanagaram, 17th Sep. 1929.

The Presidentship of the East Godavari District Board.

16. The *Congress* writes:—Though it is one month since Mr. Mallipudi Pallamraju has been elected President of the East Godavari District Board, it is highly reprehensible that it should not be notified in the Gazette till now. . . . Does not the Government note that he was elected one month back and that he has been honoured by the people in the various parts of the district? Has not the Honourable Minister seen it at least in the newspapers? Should he not ascertain why he has not received so far an explanation from the President about the election? What is the District Collector doing? May the authorities give proper answers to these questions? When all the members of the District Board have elected Mr. Pallamraju as the President and when only one individual is unjustly standing in the way of his assuming the office, it is highly reprehensible that the Government should put forward some technical reason and remain neutral. This will amount to the Government destroying the principles of local self-government. We have to infer from such a conduct on their part either that from top to bottom the Government officials are sleeping or that the Government have stooped to such a thing because a *Swarajist* has been elected as the President. We trust that the Government will wake up at least now and notify the election of Mr. Pallamraju in the Gazette.

KODAGU, Mercara, 20th Sep. 1929.

Local boards in Madras.

17. Congratulating the Government of Madras on their having introduced the Madras District Municipalities Act and the Madras Local Boards Act Amendment Bills in the present session of the Legislative Council, the *Kodagu* observes that the Government of Coorg too would do well to suitably amend the Municipal and Local Fund Regulations in force in that province by conferring powers on the Board to elect its President and to remove him when it has lost confidence in him, remarks that the elections should take place every five years instead of three years as at present, observes with satisfaction that the Madras Government have done well in putting a stop to the system of nomination of the backward classes to the boards, and urges upon the Government of Coorg the necessity of starting panchayats there.

(*f*) *Land Revenue and Settlement.*

KANTHIRAVA, Mangalore, 17th Sep. 1929.

Resettlement in the Presidency.

18. Adversely reviewing the Report of the Madras Survey and Settlement Department for 1928–29, the *Kanthirava* remarks that the resettlement operations proposed to be taken on hand by the Government in certain districts will spell disaster to an already over-taxed peasantry, observes that the Local Government have made bold to bring this proposal into operation in view of the failure of the Government of India to publish the Land Assessment Rules, and exhorts the people to start an agitation and demand that land assessment should be settled by the Legislative Council as recommended by the Joint Parliamentary Committee and to point out to the Local Government the advisability of postponing the resettlement operations for the time being.

(j) *Salt and Excise.*

19. Remarking that the Indian Excise Committee observed in the year 1906 that it was not the policy of the Government to allow the habit of drinking foreign spirits to spread among the indigenous population and that foreign spirits will be sold only in such places in which Europeans, Parsis and other persons who are accoustomed to consume such spirits reside, the *Vimochanam* observes:—Let us consider whether the administration has been carried on in accordance with this policy. In the year 1904–05, 1,297,611 gallons of foreign spirits were imported into India and the imports in the year 1927–28 had increased to 6,207,340 gallons. It might be said that the poulation too would have increased a little during the last 20 years. But, has not the import of foreign spirits increased fivefold? What has become of the policy of the Government referred to above? The habit of drinking foreign liquor was at first confined only to small communities such as the Europeans, Anglo-Indians and Parsis. There is not the least doubt that this habit is now spreading among other people also. It has been estimated by a certain individual that more than one-half of the imported foreign liquor is consumed by Indians. Reasons have been given in the reports of the Excise Department to show that it is but proper that there should be an increase in the import of foreign liquor, but these reasons cannot be deemed to be satisfactory. We demand that the Government should state clearly what their views in regard to this matter are. It has been admitted in the reports of the Excise Department that social and religious restrictions are giving way. Should not the Government do anything to prevent such wholesome restrictions from giving way? When religious and social restrictions are conducive to the health and social welfare of the people, is not the proper thing to do to give them new life and strengthen them? In India, drink is a dreadful enemy of all people irrespective of the class to which they belong. The people of the country, who are very well aware of this, demand that the present system of excise administration should be changed forthwith. The ancient *dharma* of the Bharata country and the firm faith that abides in the hearts of the people strengthens this demand. In reply to this demand, there is no use of pointing out the difficulties there are in enacting a law for bringing about total prohibition. The duty of the Government is only to remove those difficulties and devise means for fulfilling the demands of the people.

Prohibition of drink.

VIMOCHANAM, Tiruchengodu, Sep.-Oct. 1929.

(k) *General.*

20. One who signs himself "servant of the Mother" writing on "the coming war of righteousness" says that the manœuvres of the severe conflict of 1921 are again being used at present. The prophets and workers of India's freedom are by the enemy's treachery removed from the scene of conflict in advance. Those who wished to die in battle are shut up in prisons. These devices have gone beyond the limits of diplomacy and are assuming the form of severe cruelty. . . . Even so, the other party does not get ready for war. They remain in doubt, fear and amazement. Some amongst them even betray their own brothers and sisters, while some again openly join the enemy's camp. This is an unprecedented sight. . . . There is nothing in history to show that Britain's fight during her subjection to Romans was ever obstructed by any one there. The same was true of American States in their fight against the supremacy of Britain. . . . The Americans defeated the British and became a greater nation. . . . Why is it different in India alone? The reason is said to be the vastness of India and the immense treachery of the British. Whatever be the cause it is high time to end this unnatural state of affairs. . . . "If we do not go forward in our thousands to take the place of those leaders who are imprisoned, we shall deserve defeat and dishonour. Let us forget our differences. They (the authorities) will be trying to mislead the Muslims and the depressed classes on this occasion by extensive propaganda. The authorities will put forward the false contention that with the attainment of freedom these communities will not have any safety as they are in a minority. . . . Uplift of the depressed classes has a place in the programme of the authorities only as an argument for the perpetuation of British rule. . . . So let all of us forget all our differences and start a war of righteousness". . . .

The coming conflict.

MANORAMA, Calicut, 31st July 1929.

DESABHAKTAN, Trichinopoly, Aug. 1929.

The present system of government.

21. Remarking that, if the people of a country should live happily, they should enjoy economic prosperity, the *Desabhaktan* observes:—A comparison of the economic condition of our country with that of other countries in the world shows in what a low position we are. The opulence of our country began to decline ever since the foreigners invaded it. Englishmen gained possession of India by deceiving the Moghul chiefs. Gradually all articles required by her came to be imported from the west and her industries and trade were ruined. There is no protection for the industries of our country. The disinclination of the Government to support the Coastal Traffic Bill and the imprisonment of the Indian labour leaders at Meerut prove that the present system of administration only serves to help the foreigners to develop their trade. So, the administration of foreigners will never be conducive to the improvement of the economic condition of our country. It is only poverty that is the cause of our enslaved condition. To get rid of this, we should adopt the constructive programme of Mr. Gandhi which consists of the boycott of foreign cloth, use of *khaddar*, removal of untouchability, non-co-operation with the Government and support of indigenous industries. What is the use of a system of administration which does not act in accordance with the decision of the popular representatives? As long there is a mania for the legislatures, it will only lead to party quarrels outside. So, we should not only boycott the legislatures but also revive non-co-operation. It is only by means of the non-co-operation movement that this Government can be made to bow down. It is a vain hope entertained by some that India will be benefited by the labourites having come to power in England now. All parties hold the same view regarding the system of administration in India. If India attains freedom and manufactures the articles required by her, 2 crores of people in England will doubtless come to grief. Consider whether the Parliament will sympathise with India in those circumstances and encourage her progress. No country has attained progress without making sacrifices. Our liberation depends on our union and the development of the indigenous industries. So, let us carry on our struggle under the leadership of Mr. Gandhi. We can secure liberation only by means of complete non-co-operation. The same paper contains an article from the pen of a correspondent, in which the following observations find place among others:—For a dependent country to secure liberation, it should attain progress in education, political knowledge and industries. Our country has been enslaved by foreigners for the last 500 years and has been suffering the effects of disease and starvation. We have been for the last 150 years under the rule of Englishmen, who have come from a distance of 6,000 miles, and we have been living a lazy and timid life like worms and with an education that helps only to secure a livelihood, serving as tools for them to keep us under subjection. What can be more shameful than that the 33 crores of people in India should be ruled by a nation of about 4 crores living far away? The Government say that, if power is entrusted to us, we will fight with one another and destroy ourselves and that they will have to come to our rescue again. What a pity! What are we to do in this position? Is our country to be in an enslaved condition for ever and get ruined? Should we not, on the other hand, cut asunder the chains of our slavery and re-establish friendly relations with other free countries in the world? The foreign Government have not evinced any interest in regard to industries, trade and agriculture. The foreigners have made a market of our country for their goods and brought about the ruin of all our industries. They have imparted only such education and introduced only such civilization as to enable them to sell their goods. So, we should carry on a struggle with the Government for improving our industries, trade and agriculture.

JAYAKARNATAKA, Mangalore, 20th Aug. 1929.

Anent this topic the *Jayakarnataka* publishes a communicated article in which the writer enumerates the various disadvantages India has been labouring under from the time of the advent of the British and observes, among other things, that the foreign trade of this country has, instead of benefiting it, been instrumental to fill the pockets of foreigners, that, as a result of this trade, India is being dumped with useless fineries, that raw materials including foodstuffs are being exported

outside in enormous quantities and that the British administration in India in regard to railways, exchange, and land assessment has simply tended to increase the poverty of this country, remarks that the Government do not render any assistance to promote indigenous industries, but gives all facilities to the foreigners in this matter, and concludes that the net result of the administration of India by the British has been the ruin of social and economic institutions as well as of the industries of this country with the concomitant enormous drain of Indian money and perpetuation of the political dependence of India.

Dr. J. T. Sunderland's "India in bondage."

22. The *Mangalodayam*, in its pages allotted to excerpts from other sources, publishes a translation of Dr. J. T. Sunderland's own summary of the various conclusions arrived at in his book "India in bondage" in which he says that no country should be governed by another country without the former's complete willingness, that Indians do not wish to be under the English, that foreign rule will bring more harm than good to a country, that this is literally true of India, that it is an offence against humanity for a foreign nation like the British to hold a civilized race like that of India in bondage, etc. MANGALODAYAM, Trichur, Aug.-Sep. 1929.

Mr. Vallabhai Patel's speeches

23. Commenting on Mr. Vallabhai Patel's speech during his recent visit to Madras, the *Mitavadi* says that it is not surprising that a member of the Congress, which has become a mere movement of caste Hindus, especially of Brahmans, should severely condemn the Non-Brahman and Self-respect movements. It is easy to say that all non-Brahman leaders are office and honour hunters and that Congressmen are the only patriots in India. So long as almost all the Indian newspapers belong to caste Hindus it is not surprising that they mislead the people. It is some time since the Congressmen started to complain of the slave mentality of the people. But there is no slavery so great anywhere else in the world as the religious, caste and communal slavery of India. That is, no doubt, the cause of the Non-Brahman and Self-respect movements. Fellow countrymen should be more blamed than foreigners for keeping the people in slavery. They have ruled that Sudras should not be educated. It is the British people who created a desire for universal education in India. In spite of all these, Hindus get great satisfaction in hiding all these facts and listening only to the injustice of the Europeans. Patel's condemnations only show that the protests of oppressed communities are as much a bane to caste Hindus as the political views of Indians are to the Europeans. . . . If Hindu leaders have the least fellow feeling towards the depressed communities, they would no doubt have thrown their Srutis, Smritis and puranas into the fire. When Miss Mayo exposed all these, their anger flamed up at it. . . In the present circumstances it will be very dangerous to make India free only to let her go under, say, the Nizam of Hyderabad or others. Mr. Patel and others are not saving the country but are creating troubles in it. It is necessary that India should have freedom. But it cannot be achieved by a policy of swallowing the camel and straining the gnat. MITAVADI, Calicut, 9th Sep. 1929.

Mahatma Gandhi and the Congress.

24. Commenting on the unwillingness evinced by Mahatma Gandhi in accepting the Presidentship of the ensuing session of the Congress at Lahore, the *Navayuga* remarks that the leadership of Mr. Gandhi will merely resuscitate the old non-co-operation movement and the dry-as-dust village reconstruction, without pointing to any new programme of action, and concludes that the country is not ready at present for such a state of things. NAVAYUGA, Mangalore, 12th Sep. 1929.

The death of Jatindranath Das.

25. The *Mathrubhumi* says that Jatindranath's death is a great victory not only for himself but also for the youth of India and for all its people. It is a heart-rending fact that a most worthy son of Mother India is lost; but this is not an occasion to shed tears of sorrow. That will be to despise that brave warrior's sacred memory. He has achieved a victory which will be an honour for ever to his mother. So let us forget our sorrow, take courage and celebrate his victory. How are we to do it? By each one of us throwing aside our selfishness and trying to translate into our lives, in howsoever small a measure, his spirit of sacrifice. Then his supreme sacrifice will not be in vain. Then worthy sons MATHRUBHUMI, Calicut, 14th Sep. 1929; AL-AMEEN, Calicut, 17th Sep. 1929; and SAMADARSI, Travancore, 19th Sep. 1929.

like him need no longer be lost to the mother country. Then we can be satisfied that the mother country has been delivered (from bondage). The *Al-Ameen* blames the Punjab Government for their tactlessness and speaks in flowing terms of the supreme sacrifice of this young patriot, whose death, it hopes, will be a beacon light to guide India to victory in her passive resistance. The *Samadarsi* says that Jatindranath's death has given a fresh stimulus to the political movement in India. The bravery and patriotism exhibited by this youth are exceptional. His death has agitated the political atmosphere to an extraordinary degree. . . . It is not improbable that his great sacrifice will effect some change even in the hearts of officials. . . . There is no doubt that his death will add more strength to the political fight.

SATYAGRAHI, Ellore, 16th Sep. 1929; CONGRESS, Sitanagaram, 17th Sep. 1929; and KALINGA, Berhampur, 18th Sep. 1929.

The *Satyagrahi* writes:—As a result of the indifference and inhumanity of the Government and in fulfilment of his vow of fasting, Mr. Jatindranath Das had at last passed away. But the Government have not yet been able to realize their folly. The same fate may overtake Bhagat Singh and others also. What is after all their demand? They have desired that they may be treated in jails in the country as human beings along with the Europeans. Equal treatment of our countrymen with Europeans in our own country is a great boon! Can we find anywhere the sad plight of the people of a country requesting the Government to accord to them equal treatment with foreigners. The Government (in India) considers this request to be too much and improper. Of what consequence is the death of heroes like Jatin to the Government? It need not concern them in the least. It has been the practice to release from jail a person who is about to die, but in this case the Government have not followed even that method. The *Congress* writes:— . . . The arbitrariness of the Government has to-day taken the life of Mr. Jatin Das. This Government will regard any self-respecting patriot as a dreadful enemy, even though he may be in his death bed. The Government had not the generosity to release Mr. Das who was almost dead. It was probably because the Government considered the hero who could offer his life for the sake of a conviction to be a coward that they agreed to release him on bail. But Das's refusal of bail is itself a proof of his strength. This alone serves to show that though his body was emaciated for want of food, heroic blood alone flowed in his veins till his last. The object of the hunger-strikers is that undertrial prisoners who are being tried for political offences should be treated with greater respect than those who have committed heinous offences. Instead of fulfilling such an ordinary demand, the Government became responsible for the death of Mr. Jatin Das. The self-sacrifice of heroes like Jatin Das will not go in vain. The hunger-strike of MacSwiney has been responsible for Irish independence. The offering of his life by Mr. Jatin Das also will not fail to help on the attainment of Indian independence. May one and all the Indians note the final message of the heroic Jatin Das! In the course of its account regarding the transmission to Calcutta of the corpse of Jatin Das who recently died of hunger-strike in the Lahore Jail, the *Congress* in another article remarks:— . . . Fifty police constables are said to have occupied the compartment adjacant to the one in which the corpse was carried. Will the Police not leave these patriots even after they have become corpses or are they afraid that the corpse may bring about some danger? Yes. Does not that corpse say in a thousand voices from one corner of the country to the other "Destroy this arbitrary system of Government"? The *Kalinga* writes:—The youth who till yesterday remained a non-entity has, by his soul force, power of penance, love of *dharma*, wealth of sacrifice, and by the offering of self, become to-day the hero of heroes, a worshipful personage and the embodiment of an ideal, shining as he does like a star with transcendental brightness in the firmament of the heart of every Indian. . . . How many great men have not been born and how many great things have not been achieved? There are persons who have sacrificed their all for the sake of the mother country and who have given up their lives on the battlefields. There are also great persons who are making a free gift of their penance for the well-being of mankind. There are also, of course, persons who have been transported and even sent to the gallows. All of them are blessed and deserve to be worshipped. But the self-control and the mastery over senses exhibited by Mr. Jatin Das to-day shine unparalleled. . . . Who was this Jatin Das? . . . He was

an ordinary youth aged 25. He was only a college student. He was a patriot who had till now suffered imprisonment thrice. If we consider how this great personage, who ignored all his future comforts in life at such an early age, allowed his physical body to pine and made an offering of it inch by inch minute after minute to the God of Death for the establishment of *dharma* and for the preservation of India's self-respect, was thirsting for the independence of his mother country, it will become evident how keenly young India is to-day hankering after independence. He is a prophet of the present age and the guide to young India. From his grave he has been exhorting the Indians in a thousand voices to court victory or take refuge in death. There is no death to his soul. That soul which has been released from Lahore has to-day merged itself in the atmosphere of India, taken innumerable shapes and become mixed up in the air we breathe, in the water we drink, and in the food we eat. There is no death to Mr. Jatin Das. He is one who has attained salvation while yet alive. To-day he is present everywhere and is even flowing in our blood. He is a blessed person. Mr. Jatin Das has attained to a state of divine beatitude which is not attained by great *yogis*, secured a grave which is not secured by great heroes and received an honour which is not shown even to the greatest of kings. . . . In the face of such occurrences which have taken the whole world aback, the Government alone do not seem to have been moved in the least. They are obstinate. They do not relish the advice of others. Their mentality does not change. They are determined to destroy the movement for independence. Though they utter smooth words outwardly, they are really tightening their grip. This story does not end with Mr. Jatin Das. In the Barisal Jail Mr. Satindranath Sen is ready to court death in a day or two through hunger-strike. When we think for a moment of the great suffering and humiliation to which made noble youths who have been punished for the offence of patriotism are being subjected in jails, our hearts cannot but shudder. In all such circumstances, the Government themselves, instead of showing liberal statesmanship, have been promoting unnecessary unrest and discontent by their perversity, and thus paving the way for revolution. Even now, they do not seem to have realized the futility of the policy of repression. For that very reason, Indian youths, too, are ready to offer even their lives for supporting the cause of the country's independence, whatever may be the result. They are looking forward to an opportunity when a thousand Jatin Dases will rise in the place of one. It is because MacSwiney, the great Irish advocate of independence, offered self-sacrifice in this manner that Ireland has been able to secure independence. This is only a recent occurrence. Similarly, the sacrifice of Jatin Das will not go in vain. Mr. Jatin Das has been proclaiming from his grave that it may not be possible for every one to attain success, but there is scope for every one to offer all the five elements constituting life for the sake of the mother country. Young India has heard his message with folded hands and the youths who have understood the path they have to tread are strengthening their determination and getting ready to jump into the fire crying 'Harahara Mahadev' and 'Vande Bharata.' Who can say what kind of revolution may result from these cries? Who can estimate the number of sacred lives which are going to be sacrificed? If such extraordinary conditions should come to prevail, the Government themselves will be responsible therefor. Will they wake up at least now? Do they possess the broad-mindedness which can save India from revolution? What? The Government are absolutely silent. That is why wise men have compared the present system of Government to a great but soul-less machine.

Referring to Pandit Motilal Nehru's motion in the Legislative Assembly for the adjournment of the House to censure the policy of the Government regarding the treatment of the accused in the Lahore conspiracy case, the *Tamil Nadu* observes:—The members of the Government simply stated that they were not to blame in the matter. The foolishness of the Government and their mean desire to maintain false prestige do not seem to have abated even to a small extent. Though Pandit Motilal's motion has been carried by a majority of eight votes in spite of the opposition of the Government, it cannot be thought that the Government, who are actuated by the arrogance born of power, will grow wiser at least as a result of this. We would like to warn the Government, who

TAMIL NADU, Madras, 18th Sep. 1929; NAVASAKTI, Madras, 18th Sep. 1929; LOKOPAKARI, Madras, 19th Sep. 1929; and DESABANDHU, Madras, 21st Sep. 1929.

consider that maintaining false prestige is preferable to yielding to high principles, about an important matter. The death of Lala Lajpat Rai, Jatindranath and others may appear to them as a trivial matter. As pointed out by Mr. Neogy, the bureaucracy may now have the same mentality as that of the wretched Dyer who committed a massacre in the Punjab ten years ago. But we would remind the Government that the sacrifice of Jatindranath will engender a feeling of sacrifice in the minds of the Indians. We request them to consider whether their action in prepetrating unjust acts one after another, at the present time when it is stated that Lord Irwin is trying in England to establish harmony between the British Government and the Indians, will be helpful to him in his efforts. Hence, we hope that the Government will grant at least now the legitimate demands of the accused in the Lahore conspiracy case without earning the everlasting infamy caused by the death of national heroes. The *Navasakti* observes:—The hunger-strike of Jatindranath Das has aroused the spirit of India and it is the duty of the people of the country to make use of the same. Some say that Mr. Gandhi, who is firmly adopting the policy of non-co-operation, is a lunatic. He is not at all a lunatic. The course followed by him is indeed the best one. It is the soul-force of Mr. Gandhi that has given a fresh lease of life to the country through Jatindranath. What can elections to legislatures, council-entry, debates, etc., accomplish? Hence, all persons in general and the *Swarajists* in particular should come out of the legislatures. The action of the *Swarajists* in still entering the legislatures is calculated to do harm to the country. O bureaucracy! Do not think that a Jatindranath has gone. There are still nine crores of Jatindranaths. Our Mother Bharata has seen her sons entering the jail, leaving the country ascending the gallows for the sake of her liberation. She has now seen them dying of hunger-strike also. The *Lokopakari* observes:—The determination with which Jatindranath Das was on hunger-strike deserves to be praised not only by human beings but also by celestials. His body has become ashes to-day, but his soul-force has permeated the hearts of several thousands of people. Jatindranath has shown to the atheistic government of this country, who attach great importance only to physical force, the infinite power of the soul-force. There is no doubt that his heroic action has created some sort of feeling even in the hearts of the authorities who were responsible for his death. Jatindranath is dead but the blind Government, which did not come forward to do justice to him though he was on hunger-strike for 61 days, still exists in this country. This system of government should go. Though the sacrifice of youths like Jatindranath will be highly useful in this behalf, the people of this country should be prepared to make still greater sacrifices in order that the land of Bharata may secure complete liberation. Expressing its great regret at the death of Jatindranath Das, the *Desabandhu* observes:—O heroes who speak at length about patriotism on public platforms! Look at this! Hereafter nothing is going to be achieved by words alone. Come forward to act. Lala Lajpat Rai showed us the way some days ago. Jatindranath has now followed in his footsteps and wakes us up. Hence, we too should tread that path.

CHITRAGUPTA, Bangalore, 17th Sep. 1929; KANTHIRAVA, Mangalore, 17th Sep. 1929; TAYI NADU, Bangalore, 18th Sep. 1929; LOKAHITAISHI, Bangalore, 19th Sep. 1929; KODAGU, Mercara, 20th Sep. 1929; and SWADESHABHIMANI, Mangalore, 20th Sep. 1929.

Apropos of this topic the marginally-noted papers express sentiments similar to those contained in the *Chitragupta* of the 14th September 1929, reported at page 1296, paragraph 30 of Report No. 38 of 1929.

VEDASANDESHA, Mangalore, Aug. 1929

The *Suddhi* movement in India.

26. Anent this topic the *Vedasandesha* publishes a communication from the pen of a correspondent who dwells in detail on the various inhuman atrocities alleged to have been

committed by the Muhammadans in India who, in his opinion, have become enraged at the progress made by the *Suddhi* movement, and opines that the Muhammadans would have committed even more heinous atrocities on the Hindus had they been the rulers of this country at the present day.

Hindu-Muslim dissensions.

SATYAGRAHI, Ellore, 10th Sep. 1929.

27. Under this caption, the *Satyagrahi* writes:—We understand that arrangements are being made of late to set up separate coffee hotels for the Hindus and the Muhammadans at railway stations. . . Perhaps, they will hereafter make partitions between these two communities in the railway compartments also. Though the people have not asked for these arrangements, though the Hindus and the Muhammadans are by mistake forgetting their differences, the Government will still take trouble and care in order to remind the people of their religious differences. Is it not this skill in dividing friends that has so far been and is even to this day the refuge for the Government?

The Banking Enquiry Committee.

TRILINGA, Madras, 16th Sep. 1929.

28. The *Trilinga* writes:—As in the other provinces, the Government have appointed a Banking Enquiry Committee in our province also. But no Andhra is given a place on this committee. Those connected with the South Indian Chamber of Commerce alone were appointed on the Committee while the members as well as the President of the Andhra Chamber of Commerce have been severely left alone. The trade, the industries, the economic condition of the ryots of Andhra desa and the like, all come under the purview of this enquiry. We are, therefore, sorry to say that the Government are treating the Andhras with indifference in this connection. . .

The Simon Commission and Reforms.

ANDHRA PATRIKA, Madras, 17th Sep. 1929.

29. The *Andhra Patrika* writes:—. . . We may be sure that the Simon Reforms will serve only as an eye-wash without conceding any real power to the people. It is alleged that the proclamation of August 1919 will continue to be the goal for all time. There is no possibility of obtaining self-government under it in the near future. Nor will it remove the disability of the people soon. The British trustees will not willingly admit that India's capacity has increased. The Simon Commission thinks that any system of government obtaining in the dominions does not suit India. When it was decided that India should not be granted Dominion Status, how can such a constitution be congenial to this country? There is no hope of obtaining at least complete provincial autonomy; Law and Order will never be transferred to the people. . . It can be said that the country has shown far-sightedness in boycotting the Simon Commission. Just as all evils lead the way to ultimate good, similarly the Simon Reforms will go to strengthen the determination of the people to attain self-government. The hope that any party in England would help India in its aspiration for independence is vanishing. It is certain that the country's future prosperity depends only on the self-sacrifice of Indians.

Indians and Communist propaganda.

CONGRESS, Sitanagaram, 17th Sep. 1929.

30. The *Congress* says:—The carrying on of Communist propaganda is not an offence. Mr. N. P. Bunting is the leader of the Communist party in South Africa. . . He was propagating Communist theories among the people and sowing the seeds of revolution among them. For that reason, himself, his wife and an interpretor were punished by the Magistrate on the ground that they were inciting racial hatred in the coloured people against the Europeans. On appeal to the Supreme Court, the case was dismissed and Mr. Bunting and his wife were declared not guilty. . . The Judge held that it was not the object of the law to punish a person for propagating a political theory he believed in and that as Mr. Bunting carried on that propaganda only to alter the existing system of government, he was not guilty. Indian leaders are to-day being tried for these very same offences in Meerut. The Government are spending lakhs of rupees on account of these trials. . . There is no difference between this case and the South African case in fundamentals. It remains to be seen how the Indian law courts will respect the decision given by a Judge of the Supreme Court of South Africa which is an integral part of the Empire.

KANTHIRAVA, Mangalore, 17th Sep. 1929.

The Madras finance.

31. Reviewing with appreciation the proceedings of the Public Accounts Committee, the *Kanthirava* remarks that the Committee have laid bare the manipulations resorted to by the Government in the preparation of the budget estimates and concludes that it is high time for Government to put a stop to this kind of jugglery in regard to the accounts, that the Honourable the Ministers, depending solely upon the figures supplied by the Finance Member altogether neglect to see her far the departments under their charge to which these amounts are allotted have been useful to the public, that the finances of the Presidency are in an unsatisfactory condition since the Government have been following a reckless policy in resorting to big and futile schemes, despite the advice of the Finance Member given from time to time to the contrary, that the Accountant-General too is helpless to condemn this policy and that it is the duty of the Government to cut short all unnecessary expenditure and to make the best possible use of the amounts available and see that the financial administration of the Presidency is conducted so as to give satisfaction to the people in general in every way.

CONGRESS, Sitanagaram, 17th Sep. 1929.

Ahmed Shah.

32. In the course of a short biography of Ahmed Shah, one of the leaders of the Indian Mutiny of 1857, the *Congress* writes:— . . . By birth, Ahmed Shah was a Southerner. He migrated from Madras to the northern country. He was a renowned zamindar in the province of Oudh. The cunning political policy of the English of those days swallowed the territory of Ahmed Shah along with the territories of other zamindars. Thus humiliated by the English, Ahmed Shah had determined to wreak his vengeance on them. He resolved not only to recover his zamin but also to secure Indian independence. . . With the advent of the English in his native land of Oudh, the revengeful spirit of Ahmed Shah took a practical shape. On the very day the English swallowed his zamin, Ahmed Shah who was an Amir became a fakir. He firmly resolved to offer his all at the feet of the mother (country). He became a representative of Brahmavarta, the centre of revolution. Being a saint who had renounced his all, Ahmed Shah became an object of veneration to the rich and the poor alike. The people used to become highly enthusiastic whenever he spoke on Indian independence. After hearing the speech of the Moulvi of Fyzabad, the people were showing their readiness even to offer their lives for the attainment of independence. While touring, Ahmed Shah established secret revolutionary societies. The secret underlying the strength of the Moulvi, who had thousands of disciples at his back, could not be understood by the English. There is nothing strange in this. The twenty-five year old Alluri Sri Rama Raju drew the sword against the mighty Empire on which the sun never sets and made himself the king of the forest tracts. He took possession of police stations after giving them notice of his intention. How many strange rumours were not spread at that time? We are aware of the many strange stories told about that great person—that he was a supernatural being, that he did penance in the Himalayas and obtained some extraordinary powers, that he was proof against bullets, that he was not visible to the naked eye of man, that he rode on a tiger and so forth. Let alone the truth or otherwise of these rumours. Were not many high police officials afraid of approaching him? Did not the people talk in several ways as to how the police officials who went determined to capture him were moved at seeing him and how they finally saved their lives by his generosity? Similarly, the people used to tell stories about Ahmed Shah in those days. . . The English had decided to imprison this Moulvi. But which police officer could venture to lay his hands on that saint? The Oudh police refused to touch him. Just as the Malabar police force was brought against Sri Rama Raju, a special military force was sent for to capture the Moulvi. The Moulvi was captured. The farce of a trial took place and he was sentenced to be hanged. . . While on the one hand the English were erecting the gallows to hang the Moulvi, the unrest of the people reached its climax, on the other, with his imprisonment and the revolution which had been secret all along began to smoulder. The entire town of Fyzabad was in a state of great turmoil. . . Immediately, the revolutionary army started to release Ahmed Shah from jail. At the sound of the cries of victory of the soldiers of independence, the prison gates opened and the

shackles on the hands of the Moulvi dropped down. Ahmed Shah thus escaped death and became a leader of the revolutionaries in order to break the fetters of slavery on India. . . . It was in this struggle alone that Hudson who killed the sons of Bahadurshah in Delhi and who committed many wicked deeds became a prey to the gunshots of the sepoys. Whatever that may be, the sepoys in the south were less powerful. The mighty English force defeated the sepoys and entered the town with the help of the Sikh armies and of Jang Bahadur (King of Nepal) that acted treacherously towards the motherland. . . . The English perpetrated many cruel deeds in Lucknow and re-established their kingdom.

ANDHRA PATRIKA, Madras, 18th Sep. 1929.

India and the Privy Council.

33. The *Andhra Patrika* writes:—It will be difficult to carry out even harmless resolutions in the Council of State. The Government and their supporters will be on the alert to oppose any motion. The desire for a Privy Council for India is a very modest one. It is highly absurd that the concerned parties in a suit should cross the seas in order to obtain justice. . . . The Privy Council, situated as it is in England, rarely consists of persons conversant with the conditions in India. Such being the case, we cannot at all say that the contending parties are able to derive adequate benefit from it. It is undesirable that the Privy Council should still be retained in England at a time when India is about to attain independence. . . . Experience clearly shows that the Indian Judges of the High Courts are in no way inferior to the British Judges. Similarly, we dare say that the Indian lawyers are in no way inferior to the British lawyers. . . . Indians must have facilities to obtain justice in India alone. There are ample opportunities for it. It is not possible for the ordinary folk other than zamindars to go to the Privy Council in England at an enormous cost. To say that such a sad condition should last for ever does not in the least show far-sightedness.

SWADESAMITRAN, Madras, 18th Sep. 1929.

Village panchayats.

34. Referring to the resolution that was brought forward in the Legislative Assembly recently that a committee of officials and non-officials should be appointed to suggest the ways in which panchayats can be established in villages having a population of more than 1,000, the *Swadesamitran* observes:—In ancient times, the village panchayat system was in a very flourishing condition in India and the villages were deriving great advantages on that account. It might be said that the panchayat system itself has ceased to exist now. If, however, village life should attain its former greatness, panchayats should be established in villages. Ever since the Government appointed a separate officer to strengthen the village panchayat movement in our Presidency, the panchayat movement has begun to spread here. The Government too have admitted that these panchayats are doing good work. They could not raise any objection whatever regarding the propriety of the resolution referred to above. However, Sir Frank Noyce contended that, since Local Self-Government was a subject under the control of the Provincial Governments, the Government of India could not interfere in the matter. We might attach importance to their objection if, in accordance with this principle, they do not interfere in all subjects which have been transferred to the Provincial Governments. Our readers, however, are aware that, though land revenue is a transferred subject, the Government of India prevented the Madras Government from carrying out an arrangement to which they themselves had agreed. The Government of India have interfered in several other subjects also which are under the control of the Provincial Governments. It is a matter for satisfaction that this resolution has been carried in spite of the opposition of the Government.

ANDHRA PATRIKA, Madras, 18th Sep. 1929.

The *Andhra Patrika* writes:— . . . The villages were enjoying self-government in ancient times on account of these panchayats. The invasions of foreign rulers were not detrimental to the village administration. But the efficiency of the village panchayats has been spoiled under the British administration. A sad situation has arisen compelling the villages to depend on the towns. Recently, the idea of reviving panchayats has been entertained but it has not fructified. . . . It will be convenient to establish panchayats in the villages and invest them with all the powers of administration. Mr. Noyce, who replied on behalf of the Government yesterday during the discussion in the Legislative Assembly on this topic could not display a broad outlook. He put forth the plea

of financial difficulties. . . It has become customary for the Government of India to express inability to interfere with the Local Governments in matters concerning the people. Such a line of defence will satisfy none. The Legislative Assembly, not being satisfied with the attitude of the Government of India, has carried out the resolution regarding the panchayats. It remains to be seen if the Government will take any action in the matter hereafter at least.

SWADESAMITRAN, Madras, 18th Sep. 1929.

Military training for Indians.

35. Remarking that the resolution brought forward by Mr. Jayakar in the Legislative Assembly recently that Indian boys should be admitted in all military colleges without distinction of race, religion, community or status, is indeed a necessary one, the *Swadesamitran* observes:—If complete self-government is demanded for India, the Government say that the people have not the necessary capacity for defending the country and, whenever it is demanded that the people should be made to have that capacity, the Government offer some excuse or other. The Government were not willing to accept even the moderate demand contained in the above resolution. Though some Maharajas and others have given financial assistance to the military schools in Jhelum and Jallundar, the expenditure on the administration thereof is borne only from the general revenues of India. Hence, all people have equal rights to enjoy the advantages that might be derived from them. We do not think that the Maharajas, who have given financial assistance to these schools, will object to the admission of others therein. So, it was but proper that Mr. Jayakar refused to withdraw the resolution in accordance with the request made by the Army Secretary. The resolution has been passed by the members of the Assembly. We cannot now say with certainty whether the Government will give effect at least to this resolution or whether it will also share the fate which the resolutions passed in the years 1921 and 1923 met. The Legislative Assembly, however, has done its duty. This resolution will serve as another piece of evidence to prove that, if the Government should say once again that the Indians are not capable of defending the country, they alone are responsible for it.

ANDHRA PATRIKA, Madras, 18th Sep. 1929.

The *Andhra Patrika* writes:—It is but proper that the Legislative Assembly have carried out the resolution introduced by Mr. Jayakar urging that all Indian boys should be admitted in military colleges without any difference of caste or creed. The resolution wants that all the boys who come out successful in the examination should be admitted. It is regrettable that the Government should oppose even such a resolution. . . Communal feeling is becoming rife as regards military training also. Mr. Tottenham, the Military Secretary, has expressed in unequivocal terms that admission into the Jhelum and Jallundar colleges cannot be given to outsiders. . . What is the good of denying opportunities to the Indians and then accusing them of lack of courage and bravery? The Legislative Assembly has expressed its firm opinion in the matter by carrying out Mr. Jayakar's resolution and rejecting the Government's standpoint.

CHITRAGUPTA, Bangalore, 19th Sep. 1929.

The *Chitragupta* opines that if the army should be entirely Indianized, there is no doubt that the expenditure thereon would be reduced by more than a half, and that the Government would not have put forward all kinds of lame excuses during the discussion of the above resolution if they had the real interests of this country at heart, and concludes that, if it is not possible to give military training to all the Indians, it should have been found possible for the Government, as suggested by Pandit Malaviya, to impart military instruction at least in the Universities.

ALMA-E, Madras, 19th Sep. 1929.

The *Alma-e* writes:—It is astounding to find that the Government, inspite of their frequent announcements expressing their readiness to train the Indians for the defence of their country, should put forward lame excuses when there is occasion to comply with the Indians' request. It is therefore obvious that the Government have one set of teeth for mastication, and another for show. Although the resolution has been passed inspite of Mr. Tottenham's opposition yet we should adopt such measures as to compel the Government to give every opportunity to the Indians to become fit for the defence of their country.

36. Referring to the statement made by Sir Chamanlal Setalvad in the Reuter's Agency regarding his interview with Mr. Wedgwood Benn that he found the latter very plain and sympathetic towards India, the *Qaumi Report* writes:—Evidently Sir Chamanlal wants that Indians should not be prejudiced against the Labour Government, but that they should give the latter a fair opportunity of solving the Indian problems, and should also consider the difficulties the Labour Government will have to face in the presence of the other rival parties. In fact both England and India should act wisely and ingeniously in handling the present Indian situation.

Sir Chamanlal Setalvad's statement in favour of the Labour Government.

QAUMI REPORT, Madras, 19th Sep. 1929.

37. Adverting to a report that an American firm has joined the Tata Electrical Company in Bombay and financed it to a very large extent, the *Swadeshabhimani* regrets that a premier Indian firm like that of the Tatas should have gone to the extent of getting financial assistance from the Americans, remarks that the British have proved an obstacle in the way of Indian independence by monopolising all trades and industries of this country, and concludes that if both America and England jointly monopolise Indian commerce, there is hardly any doubt that Indian *swaraj* would be a mere dream.

Americans and Indian trade.

SWADESHABHIMANI, Mangalore, 20th Sep. 1929.

38. Referring to the news that the Finance Committee of the League of Nations has passed a resolution that no country, which is a member of the League, should levy any new protective duty hereafter and that the representative of India declined to support the same, the *Swadesamitran* remarks that the Government of India and the Central Legislatures are bound to protest against the resolution in the interests of this country and adds:—As the British Government support the resolution and the Government of India constitute only a subordinate branch of the same, India may be compelled to accept the resolution and act on it. But, as the Government of India have recognized the need for the levy of protective duties for safeguarding the industries of India, which is lacking in experience in the industrial field, and have made the Assembly act on this principle and levy some protective duties, they will have to oppose even the British Government. The fact that the representative of Australia also had declined to support the resolution of the League strengthens the cause of India. Countries which have a mature experience in the industrial field are able to get on without levying protective duties. If, however, India agrees not to levy any new protective duty hereafter, she will be practically giving an undertaking not to start any industry. But her condition is such that she will have to start many industries only hereafter. All the articles required by her are imported from foreign countries. She can prevent foreigners from draining all her wealth only if she begins to manufacture all these articles here alone. So, if India is not to disappear from the economic world, she cannot but levy several protective duties. Hence, the League of Nations should be presumed to care only for the interests of Europe when it proposes to prevent the levy of all protective duties. European countries are carrying on several industries and manufacturing several articles and selling them mostly only in Asia and Africa. So, the present resolution of the League will not affect any of them much. But Asiatic countries can never enter the industrial field unless they safeguard their industries by the levy of protective duties. We applaud the action of the representative of India in the League in having declined to permit her being reduced to this position.

India and protective duties.

SWADESAMITRAN, Madras, 21st Sep. 1929.

39. The *Andhra Patrika* writes:—Mr. Nainiappa Pillai, a prisoner in the Madras Central Jail and Mr. Subrahmanya Ayyar, a prisoner in the Coimbatore Jail, both of whom had been sentenced to nine months' imprisonment for sedition were released yesterday. . . It may be believed that their sufferings will lay the foundation for the country's freedom. To honour them is to worship the Goddess of Independence. In the present circumstances, the destination of patriots and public workers is only the jail. It is by them that not only the humiliation associated with imprisonment is removed but even the honour of prisoners is becoming enhanced. The power of self-sacrifice is thus revealed.

Release of Messrs. Nainiappa Pillai and Subrahmanya Ayyar from jail.

ANDHRA PATRIKA, Madras, 21st Sep 1929.

TAMIL NADU, Madras, 21st Sep. 1929.

The death of Phongyi Wizaya.

40. The *Tamil Nadu* writes:—The misery of the Indians has exceeded all limits. They are mourning the death of Jatindranath Das. Satindranath Sen is in a dying condition in the Barisal jail. While our country is immersed in this unbearable sorrow, we are grieved to hear of the death of Phongyi Wizaya, a patriot of Burma, in the Rangoon jail. He was a Buddhist monk who strove day and night for the liberation of his motherland. There is no doubt that his death will promote the patriotism of the Burmans. But the harm that will be caused to the British Government by this should be considered.

III.—LEGISLATION.

SWADESHABHIMANI, Mangalore, 13th Sep. 1929; and NAVAYUGA, Mangalore, 19th Sep. 1929.

The Hunger-Strike Bill.

41. Anent this Bill, the *Swadeshabhimani* remarks that in view of the conflicting opinion among the members of the Assembly in regard to this measure, the Government will not find it difficult to pass it into law, observes that there is no necessity for enacting such a general law merely for the sake of a few Meerut prisoners, and concludes that much harm will be done to the national movement by this measure though the Government may not derive much benefit thereby. The *Navayuga* remarks that the step taken by the Government in proposing to amend the Criminal Procedure Code is quite unjustifiable and calls upon them not to introduce this measure in the present unsettled atmosphere of the country but to make up their mind to remove the grievances of the Lahore prisoners without any loss of time.

SWADESAMITRAN, Madras, 16th and 17th Sep. 1929.

Referring to the news that the Secretary of State for India has directed the Government of India to postpone the consideration of the Hunger-Strike Bill which had been introduced in the Legislative Assembly, the *Swadesamitran* (16th) observes:—It is reported, however, that the Government have accepted Mr. Kelkar's motion for the circulation of the Bill for eliciting public opinion, without exposing this secret. The Government have conducted themselves like the man who had broken his leg but said that he had not fallen down but only jumped. We have already explained that this Bill is an unheard of anomaly. The accused may be convicted without trial rather than a trial being conducted in his absence. If this sense has dawned upon the Secretary of State for India after the death of Jatindranath Das and the Legislative Assembly had carried the adjournment motion in respect of his death, the sacrifice made by Jatindranath Das has produced a great result so soon as this. If the Government do not deem his death to be a warning, they should indeed be included in the category of those who have eyes and yet see not. Young men and old are very eager to get rid of the present system of administration. Will the bureaucracy learn, from the fact that Sir Nilratan Sircar, a moderate of moderates, went to the Howrah railway station to have a look at the corpse of Jatindranath Das and pay his respects to the deceased, that the country is very eager to get rid of the present system of administration? Will it learn from the fact that five lakhs of people followed the corpse to the burning ghat, that a new spirit has arisen? It will not be possible for it hereafter to exercise autocratic powers as it has been doing hitherto. If one has to sacrifice one's life for the liberation of the country, innumerable youths are ready to do so. Will the Labour Government prevent such a necessity from arising? Remarking that, though it is a noteworthy event in the history of the Government of India that the Hon'ble Sir James Crerar has agreed to circulate this Bill for eliciting public opinion in view of the strong feeling that exists among popular representatives in regard to it, his action in classifying the views of the popular representatives is neither proper nor calculated to reveal the real position, the *Swadesamitran* (17th) observes:—This apart, the boast of Sir James Crerar that the Government have got powers of promulgating an ordinance if an emergency arises when the Legislative Assembly is not in session, has marred even the little effect of his pretence that the Government of India attach great importance to the views of the popular representatives. Even now the situation demands immediate action to be taken. Notwithstanding this, the action of Sir James Crerar in not pressing for the consideration of the Bill, which was before the Assembly, and in agreeing to circulate it only gives room for the inference that the Government

intend to exercise their autocratic powers after the session of the Assembly comes to an end since they apprehend that they will not have any support in the Assembly as far as this Bill is concerned.

While exhorting the Legislative Assembly to throw out the Hunger Strike Bill, the *Satyagrahi* refers to the remark made by Sir James Crerar in the course of discussion, that the Bill has no connection with the merits of any trial now going on and has not been framed exclusively for the sake of any such trial, and asks if it were really so, why even a single occasion has never arisen in all the thirty-one years that the Criminal Procedure Code has been in force, necessitating the conduct of a trial in the absence of the accused or his pleader. It observes that no accused person with a sane mind, knowing full well that he will be somehow or other brought to take his trial irrespective of his physical condition, will be prepared to drive himself to the dying state which is a thousand times more unbearable than any trial. It further says:—Who can believe that the Bill will operate in any circumstances other than those which are now associated with the trial of the Meerut conspiracy case? Why the accused in the Meerut case have taken to hunger-strike is known to every one. Since they are being treated in jail worse than brutes before their trial is finished and their guilt or innocence established, and since there is nobody to heed their complaints, the accused have given up food and are undergoing hardships following the example set up by political prisoners in countries like Ireland, in the absence of any other alternative. But, the Bill characterizes their action in this respect as wilful. We, therefore, appeal to the Assembly to throw out such wicked legislation. SATYAGRAHI, Ellore, 16th Sep. 1929

Commenting on the proposed amendment to the criminal law relating to hunger-striking prisoners, the *Al-Ameen* says that at first sight it may appear to many as a very necessary amendment, but if it be passed into law it will be found to be a weapon given to Government which is unnecessary, dangerons and politically harmful to the freedom of the people and which will not fail to be used mercilessly against the people. . . Although put forth ostensibly for the purpose of filling up a gap in the law, the first and foremost object of the amendment is to circumvent the hunger-strikers. But the hunger-strike is not aimed at prolonging the case but had a far higher aim, that of getting for political prisoners treatment fit for human beings. The Bill could have been dispensed with, had the Punjab Government the sense of justice or the tact to allow such treatment, or failing that, if the Government of India had the necessary statesmanship to advise them in the matter. Hunger-strike is the last resort of those who are in despair to get justice. It will be very difficult to cure the foolishness of Government who try to circumvent the brave hunger-strikers who undergo untold sufferings for great ideals and are prepared to give up their lives little by little. If this amendment be passed a most powerful weapon which is in the hands of political prisoners to-day will be rendered powerless and a safeguard of law to give the accused all facilities for answering the charges against them will be thrown overboard. It should be only after mature consideration that such a dangerous weapon should be entrusted to the authorities of this present-day irresponsible government. . . Perhaps in view of the death of Jatindranath and the giving up of hunger-strike by some others, the Bill may be withdrawn. . . AL-AMEEN, Calicut, 17th Sep. 1929

"The Government's thirst for power."

42. Referring again to the Hunger Strike Bill, the *Mathrubhumi* says that if it be not their unlimited thirst for power that induces Government to get this law passed and if it be merely their sincere desire to maintain law and justice, why have not proper proceedings been taken in very many cases of offences far greater than that of the Lahore case, though they may not be political offences? How is it that no thought of them disturbs the tranquillity of Government in the least? Even in Malabar, how many serious offences have not even come near the courts but have sunk in oblivion. Besides, the Government sometimes do not hesitate even to obstruct the regular course of law and justice. A recent sensational case in Sind bears witness to this. A charge of murder against a member of the Assembly who comes from Sind was suddenly withdrawn from the Sessions Court during the trial. Had the Government exhibited even a MATHRUBHUMI, Calicut, 14th Sep. 1929.

hundredth part of the zeal, which they exhibit in political offences, in the case of other offences, there is no doubt that there would be far more real peace and well-being in the country than at present. But it is no wonder that the policy of a Government, whose motto is "power, more power, still more power", is not like that.

DARUL ISLAM, Madras, 20th Sep. 1929.

Bills to amend the District Municipalities Act and the Local Boards Act.

43. Commenting on these Bills, the *Darul Islam* observes:—Though the Bills provide that seats shall be reserved for minority communities to give them adequate representation, these seats will be filled up only by election from joint constituencies. The Muslim community strongly objects only to such election. Is there any doubt that only such of the candidates standing for election to represent the minority communities, as secure the favour and support of the members of the majority communities in a greater measure than others, will succeed in the elections? Hence, such individuals cannot be the true representatives of the minority constituencies. Though any number of seats be reserved for the minority communities, they can never secure real representation by the system of joint election. That is why the Muslims do not support recommendations such as these which are contained in the Nehru Report. Though the Hon'ble the Chief Minister is well aware of this, it is indeed regrettable that he has not come forward to establish separate constituencies for minority communities such as the Muslims. When seats are reserved for Muslims, we cannot understand what harm there can be in the Muslims electing their own representatives to those seats. Perhaps, the Government have done like this only to test beforehand how, in accordance with the Nehru Scheme, the Muslims who are a minority community will succeed in a general election!

IV.—INDIAN STATES.

MATHRUBHUMI, Calicut, 19th Sep. 1929.

The Murajapam and H.E. the Viceroy's visit to Travancore.

44. The *Mathrubhumi* condemns the proposed expenditure of twelve lakhs of rupees or more by the Travancore State on the Murajapam ceremony and on the visit of H.E. the Viceroy as an unpardonable waste of public money. . . . If H.E. the Viceroy has to visit Travancore in the course of business it is not clear why such a large sum should be spent by the people of that country. Is any one spending such a sum to receive the British Prime Minister when he goes to Geneva or America to settle world affairs? It is most deplorable that the Maharani-Regent who stopped animal sacrifices, etc., should mar the closing chapter of her regimé, by Murajapams, etc. It is more deplorable that the people of Travancore have not the energy and organization to remedy such a pitiable state of affairs.

MALAYALA MANORAMA, Kottayam, 21st Sep. 1929.

Indian States and road development.

45. Referring to a resolution moved by Government in the Legislative Assembly to put into effect the recommendations of the Roads Committee, the *Malayala Manorama* says it cannot understand the reason for the Government of India reserving to itself the excess duty of 2 annas per gallon, on petrol consumed in Indian States. Not only this excess duty but also the net income from the old duty of 4 annas should be given back to the States. It does not seem to be just that the Government of India should keep it. . . . If the Government of India have any good reason for doing so, it should be published. Otherwise the loss should be attributed to the incompetence of the State Governments. The Travancore Government has already suffered incalculable loss in respect of ganja, opium, etc., consumed in the State and also through the Interportal Convention, either because the Travancore Government could not courageously put forward their case or because the foreign Diwans were not sufficiently interested in the affair of Travancore. It is hoped this will be avoided at least in the future.

LOKAHITAISHI, Bangalore, 4th Sep. 1929.

British India and the Indian States.

46. In the course of a leading article under this headline, the *Lokahitaishi* enumerates the various autocratic acts committed by the Rulers of Indian States, remarks that the future of the Indian States is closely bound up with that of British India, and that unless the States' Rulers train their subjects

in the art of self-government step by step, they may find it impossible to inaugurate the best form of Government within the States when India acquires *swaraj*, and concludes with a note of warning that in case the States' Rulers fail in this their duty, they will be jeopardizing their position and power.

ERRATA.

Report No. 37 *of* 1929.

Page 1259, line 19, *for* 'strenous' *read* 'strenuous'.

Report No. 38.

Page 1282, line 19, *for* 'geatest' *read* 'greatest'.
" 1292 " 11 from the bottom, *for* 'class' *read* 'classes'.
" 1300 " 7 " *for* 'perversion' *read* 'perversity'.
" 1300 " 8 " after 'that' *insert* 'in'.

Issued, on 3rd October 1929.]

CONFIDENTIAL.

No. 40 of 1929

CHIEF SECRETARY
11 OCT 1929
GOVT. OF MADRAS

REPORT

ON

ENGLISH PAPERS EXAMINED IN THE SECRETARIAT, FORT ST. GEORGE,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the week ending 5th October 1929.

District Magistrates are requested to send to the Chief Secretary to Government, Public Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS.

I.—FOREIGN AND DOMINION POLITICS.

Kenya.

1. The *Hindu* writes:—". . . It was reserved to an Indian member of the Viceroy's Executive Council to propound a view of the Government's responsibilities which is a complete and barefaced repudiation of their professed policy for many years. In reply to the charge that the Government of India, in their despatch of March last forwarding their provisional conclusions on the Hilton-Young Report, had intimated their adherence to such objectionable proposals in the Report as that the institution of a common roll for Kenya should depend on the consent of the whites, Sir Fazl-i-Hussain said that the Government of India were in the position of an advocate of the Indian cause. . . Now, advocacy, paid or otherwise, is a relationship of a far less intimate character than that which was always supposed to hold the Government and the people of India together, so far as the position of Indian nationals abroad was concerned, the Government having always claimed to speak up for these nationals with all the zeal and the authority of India's *alter ego*. But an advocate who varies the instructions of his client to suit his own convenience or sense of propriety can have no reason to complain if the client repudiates and denies him forthwith. The moment the Government of India, who had steadily thwarted the Assembly's desire for a full public discussion of the Hilton-Young Report, had committed themselves, against the overwhelming strength of Indian opinion, to the view that the common roll in Kenya should depend on the pleasure of the whites—that moment they lost all claim to be regarded as India's advocate. . ." HINDU, Madras, 27th Sep. 1929.

Writing further on the subject, the *Hindu* states:—". . . The Government of India considered themselves to be a party to the dispute intent on securing fairplay and justice to Indians and determined, as Lord Irwin said two years ago, to uphold the status and honour of the Indian community in East Africa. Sir Fazl-i-Hussain, it must be stated, has lowered the flag and the Government of India have been guilty of an act of betrayal by endorsing the views of the majority report of the Hilton-Young Commission in regard to securing the consent of the European community for the abolition of the communal franchise in Kenya. It is rather difficult to discover the reasons for this unfortunate and lamentable back sliding on the part of the Government of India; but it is absolutely necessary that if the Government of India desire to rehabilitate themselves in the good opinion of the Indian community in India and East Africa, they should try to revive public confidence in themselves by taking vigorous steps. There is no time to be lost and if, as they have stated, the final decision on the whole question will be reached in the middle of next month, it is very important that the Government of India should adequately voice the feelings of indignation of the Indian community in East Africa and apprise the British Government of the very difficult and delicate situation which would arise if the reasonable and just demands of the Indians are not conceded." HINDU, Madras, 28th Sep. 1929.

Iraq.

2. *Janmabhumi* has the following:—"Iraq is passing through its developmental changes. It has been one of the mandated territories. But call the Over Lord what you will —Mandatory or Suzarin or Emperor - the fact remains that the little finger of the Over Lord is thicker than the loins of the King. How else is it possible to explain the recent disturbances in Iraq which had taken an ugly shape. Universal regret is felt that it was not possible for Sir Gilbert Clayton to make this announcement of policy regarding Iraq himself. There is a melancholy feeling all over that this announcement should have only followed the dastardly assassination of Sir Gilbert Clayton. Iraq is to have independence of a sort. But the new premier has made it clear that Iraq aspires after complete national independence and nothing less. It is the tragedy of history that great reforms do not JANMABHUMI, Madras, 28th Sep. 1929.

materialise except in the wake of great sacrifices, the sacrifice of Sir Gilbert Clayton has in it the nature of a scape goat. Terrence MacSwiney laying down his life on the altar of Irish *swaraj* and Jatindranath Das and Phoongy Wizaya of India have furnished examples of voluntary offerings. But Sir Gilbert Clayton has been made an unwitting sacrifice by England. The Labour Government have undoubtedly made the amplest amends for the sins of its conservative predecessors. Labour has shown a big heart and done the big thing in regard to Egypt as well as Iraq. Whether Labour will be equally tactful, seltless and just towards India is a matter on which we can only say we shall wait and see."

II.—Home Administration.

(*f*) *Land Revenue and Settlement.*

HINDU, Madras, 1st Oct. 1929.

The Government and resettlements.

3. The *Hindu* writes:—" . . . The desperate straits to which the Governments, Central and Provincial, have been reduced in trying to explain their woeful failure to carry out one of the most important duties enjoined on them by the Joint Parliamentary Committee under the Montagu Reform Scheme, is evidenced by the fact that, while the Central Government is anxious to shift the responsibility in this respect on the Provincial Governments, the Provincial Governments are, on the other hand, trying to shift it on to the shoulders of the Central Government; at least that is what the Madras Government is trying to do. . . While the question is thus being subjected to the game of battle-dore and shuttle-cock between the Central and Provincial legislatures, the Governments, except in Bombay, go on merrily increasing the burden on the ryot by automatic resettlement operations in defiance of the directions of the Joint Parliamentary Committee. We do not know what this precious resolution of the Government of India which will be issued shortly is going to contain after the process of 'vetting,' to which apparently it is being subjected, in consequence of the scrutiny by Local Governments and other departments. It would, indeed, be unwise to assume from the answer of Sir Frank Noyce to the effect that the Government do not propose to give any instructions till they issue the resolution, that they would at all consider the question of suspending resettlement operations till a satisfactory land revenue legislation is enacted in the provinces. Indeed, after the lapse of the ten-year period and with the prospect of coming constitutional changes that must affect the composition and powers of the legislatures, it is too optimistic, to say the least, to expect that the Government would be even ready with any definite proposals in this behalf to be placed before the existing legislatures. The moral of it all, it seems to us, is that unless the ryots and publicists in the several provinces take up this question of land revenue in right earnest and start a live and active agitation for the purpose, as is being done in Bombay, it would be useless to expect the Government, who have indeed hardly moved at all during all these years, to come forward with anything in the shape of legislative relief to the agricultural population in this country."

(*k*) *General.*

SWARAJYA, Madras, 26th Sep. 1929.

Government defeats in the Assembly.

4. *Swarajya* comments:—" . . . The callous indifference of the Government to the true import of adjournment motions, calls for strong comment in this context. An adjournment motion is a challenge to the popular character of the Government. No executive which pretends to be based on popular suffrage can remain indifferent, however easy and tempting such a course may appear at the time, to adjournment motions carried on the floor of the legislature. If it values its reputation, it ought either to resign or modify its policies in consonance with the spirit of the adjournment motion. It is of course open to a Government to do neither, and hold on to office, but if this procedure is adopted, it becomes a direct confession that the Government depends on nothing else but its physical resources as the basis of its existence and continuance. This position holds good even in the case of legislatures completely made up of elected members. How much greater then should be its emphasis as against a Government

backed by a large contingent of subservient official members in the Assembly? If the vote of the Assembly is of any worth, Sir James Crerar and his colleagues ought to have been out of office by this time. Their capacity for immovable membership of the Cabinet is a true measure of the total lack of prestige of the present system of government."

Central Simon Committee.

5. Referring to alleged deadlock in the Indian Central Committee, *Swarajya* comments:—" . . . These chronic disharmonies within the Committee, however laboriously they may be patched up, bespeak a profound moral. They are an epitome of the joint effort of men incapable of thinking in terms of the nation. The true quality of the co-operation which has greeted Sir John Simon and his mission is well illustrated in the inefficaciousness of the Central Simon Committee." SWARAJYA, Madras, 28th Sep. 1929.

The new outlook.

6. The *West Coast Reformer* writes:—" . . . We are of opinion that what India fights for to-day is the achievement of an ideal, an ideal which should be the watchword of every nation on the globe. It is liberty, whether we call it self government, *swaraj* or independence The British Government will have to change its present attitude so as to enable India to pursue her legitimate ideal and till this is done it will have to fight against great odds. India's struggle for liberty is nothing but a struggle for self-realization and until Britain concedes the legitimate right to her to pursue her ideal, all talk about peace, equality and fraternity will be an idle and vain mockery." WEST COAST REFORMER, Calicut, 29th Sep. 1929.

The President-elect of the Congress.

7. The *Hindu* remarks:—"Very important business was transacted at the meeting of the All-India Congress Committee at Lucknow on Saturday last. . . The meeting proceeded to elect a president, and the choice fell on Pandit Jawharlal Nehru whom we warmly congratulate on his appointment to the office, the highest indeed which the country could offer to its sons, Pandit Jawharlal would be the youngest president of the great national assembly barring Gokhale and it is a tribute to his self-sacrifice, devotion to his country and his high-souled patriotism, his genius for organization and the wonderful energy which he puts into anything that he undertakes, that he has been called upon so early in his life to guide the affairs of the Congress as its President at a most momentous period. Great and grave responsibilities have to be shouldered by him in this position which are somewhat different from and much higher than those which he has had to discharge till now. He is the representative of the country who is commissioned to speak for it and his is the rare opportunity of giving a lead to the country as well as voicing national public opinion—not only that represented by the intrepid and surging wave of sacrifice and service offered by the youth of the country, but also that represented by the sacrifice, suffering and service of the older generation that is as anxious as the younger generation to secure the freedom of the country and do its share of the work under the lead of the Congress. His duty, therefore, is of a truly difficult and onerous kind; but he will, we are sure, rise fully to the requirements of the great task that lies ahead of him and pilot successfully the vessel of the Congress through one of its most critical sessions." HINDU, Madras, 30th Sep. 1929.

Swarajya observes:—" . . . In the peculiar circumstances of to-day, we can hardly think of any leader, barring of course Mahatmaji, more competent to assume the direction of the political affairs of the country than Pandit Jawharlal. His burning patriotism is well known. His courage is of a very high order. The iron of subjection has sunk into his soul, and it may be taken for granted that no inefficacious policy will spring from his leadership. Pandit Jawharlal is an epitome of the cultured Indian of ardent idealism impatient of foreign domination and there is a peculiar appropriateness in his being called to guide the destinies of the Congress at a time like the present when we are on the eve of perhaps a more earnest struggle than any hitherto fought, for the attainment of Indian self-government." SWARAJYA, Madras, 30th Sep. 1929.

• In a leader entitled "Mr. Gandhi's decision", the *Madras Mail* observes:—"At Lucknow on Sunday Mr. Gandhi declared that he had no intention of going behind his Calcutta undertaking of heading the national struggle from January 1, MADRAS MAIL, Madras, 1st Oct. 1929.

1930. . . On and after January next Mr. Gandhi and the President-elect of the Congress will be in one camp, the camp of the believers in direct action. . . He has shown himself by his attitude in regard to the Presidentship of the Congress the most astute politician in India. By his action he has secured a young and energetic leader for his new campaign against the Government as at present constituted, he has taken a step which will rally to his side impressionable youth and elderly visionaries. He has thus placed himself in an extremely strong position relative to the Congress organization. As in December 1928, he will be the real power behind the presidential chair, but he has secured for its occupant a comparatively young man, of extreme political views and ready for any adventure to further his political ends. As President, Mr. Gandhi's hands would have been tied, as a free lance, able to inspire but free to negotiate and act as he will, his power is infinitely greater. . . What all must know is that if next January the campaign threatened by the Congress last December is launched, if Mr. Gandhi exploit the veneration and love in which he is held by many thousands in India in furthering the revolutionary campaign of which Pandit Jawharlal will be the ostensible leader, the peace and security that has hitherto meant so much to India will be gravely menaced. There cannot be two governments in India, two sets of laws, divergent in intent. When revolution threatens the Government established by law, that Government must meet revolution with a firm hand. Mr. Gandhi knows that. Yet in pursuit of a political purpose with which not one citizen of India in ten is in sympathy, the separation of India from the British Commonwealth, he is prepared to follow a course, and to induce others to follow a course, that will bring anarchy where order now reigns, increase inter-communal distrust with its consequence, strife, and assist, direct and indirectly those enemies of the present social order, the Bolsheviks, whose intentions towards India are well known. Three months is not a long while, but if believers in constitutional methods, the great body of people in India who cherish the existing social institutions, will bestir themselves there is yet time to avert the danger with which the country is threatened. If the true implications of the proposed campaign are made known to the people they will the better be prepared to resist the seductive allures of the revolutionary party."

III.—Legislation.

West Coast Reformer, Calicut, 27th Sep. 1929.

The Marriage Bill.

8. The *West Coast Reformer* writes:—" . . . Though the successful passage of the Bill in the Assembly has satisfied the cherished desire of those who supported it, yet it has increased, the anxiety of many who do not consider it as a sound social measure. . . In the first place it will be remembered that it seeks to upset an age-long custom which has occupied, a permanent place for centuries together in Hindu society. In the second place it is calculated to destroy the faith of the people in a certain principle which has been held with a religious sanctity. In the third place it is a measure which attempts to molest the individual freedom of the members of some communities who have exercised such a privilege with full justice on their side. Again it is clear that the reform which the Bill seeks to introduce is essentially based upon the principles of a similar system that obtains in western countries and we do not think that the conditions and environments in India are quite suitable for its introduction. . . One would certainly labour under a delusion if he were to judge the efficiency of the Bill merely from the support that it has received from a body that constitutes a part of the Legislative Assembly. India is too big a continent to be rid from social moloch by a band of self-constituted social reformers who indulge in oral vibrations from the floor of the Assembly. . . Judging the problem from a point of principle who will not think that the Bill is a very large claim on the religious sentiments of the people. . . The interference in the religious sentiments of the people is a thing unheard of in the history of India ever since the Union Jack began to fly in the Indian continent. . . The prohibition of orthodox people from following their established customs and religious performances is, we should consider the greatest impediment against unity, political or social. . . India cannot survive if she sacrifices her social customs and national ideal that are inextricably connected with fundamental religious doctrines."

VERNACULAR PAPERS.

I.—Foreign and Dominion Politics.

1. The *Manorama* says that there is nothing so useful to remind one of the terrible results of discontinuing the endeavour to gain freedom or of not exhibiting sufficient zeal in its pursuit as the constant recurrence of events which make one experience the dishonour of slavery. Two such events happened in South Africa and East Africa where the hatred of Indians appears in all its perfection. The Government of South Africa place would allow Messrs. Muhammad Ali and Shoukat Ali to visit the country only on certain conditions, such as a deposit of £25 each, forbearance from politics, confinement of address to Muslim audiences, accompaniment of a Police officer and restriction of the visit to three weeks. These conditions are an arrogant insult to the national self-respect of India. The Government of India also share the shame as their intervention proved fruitless. Again, scientific men from all parts of the world recently met in a conference at Mombassa but Indian scientists who went there were not admitted to it while all others were. Even scientists show racial prejudice! It is the same racial prejudice that was exhibited by Sir Denys Bray, the Member for Foreign Affairs, in the Legislative Assembly where he disapproved of retaliation on America for depriving Indians of their citizenship, on the plea that America might disenfranchise more Indians. The idea that it is through America's generosity that Indians are allowed to live there is most disgraceful and irritating and it is a state of affairs which should be remedied. The Member's statement is therefore objectionable. All these events are insults due to India's slavery. These events are welcome, if they will help to expedite the liberation of India.

Insults due to slavery.

Manorama, Calicut, 14th Sep. 1929.

The *Qaumi Report* (23rd) writes:—The obstinacy of the Union Government in refusing to allow the Ali brothers to stay in South Africa for more than three weeks, is a fresh proof of their racial prejudice. Although the cordiality of relationship between India and South Africa has to a certain extent been improved through Mr. Sastri's efforts, yet it cannot be permanent. The *Qaumi Report* (25th) writes:—We also think that the Union Government has not only degraded the Ali brothers but also the whole of India by imposing absurd restrictions on them. The Government of India ought to have brought proper pressure to bear on the Union Government. We suppose they have not done their duty. If otherwise, the whole file of correspondence in the matter should be placed before the Assembly as proposed by Moulana Muhammad Ali.

Qaumi Report, Madras, 23rd and 25th Sep. 1929.

2. Commenting on the report of the Hilton-Young Commission, the *Dravidan* observes:—The British Government have not taken any steps for ascertaining the Indian opinion about this report. It is essential that the views of the Indians should be ascertained about the future constitution of East Africa, since they are living there in large numbers and the country has been developed only by their labours. The action of the British Government in having maintained silence in this important matter is inexcusable. The Indians in East Africa do not approve of the report of the Hilton-Young Commission and they complain that the report attempts to strengthen the case of the whites. Questions were asked in the Legislative Assembly last week to ascertain whether the British Government would come to a decision on the report of the Commission without ascertaining the Indian opinion. The Government replied to them in a non-committal manner instead of giving a straight reply. All the demands of the Indians in East Africa are indeed reasonable. The Government of India too accept them indirectly. However, they hesitate to do anything directly. The *Swadesamitran* observes:—The Government of India are bound to strongly urge the privileges and rights of the Indians. The Government of India state that not only have they communicated

The Indians in East Africa.

Dravidan, Madras, 23rd Sep. 1929; and Swadesamitran, Madras, 27th Sep. 1929.

to the Secretary of State for India the views of the Standing Committee on Emigration but have also communicated their own views. They have, however, refused to state what their own views are. So, there is reason to suspect that they might not have fully approved of the contentions of the Indians. Further, they have assumed for themselves the new rôle of an advocate who merely states the case of his client in a court of law. We have all along been under the impression that they are a party in this matter. If they are merely advocates, it is evident that they have no personal interest in the matter under dispute. Is this the meaning of what the Government of India stated yesterday? Are they not convinced that the case of the Indians is reasonable? The Indians only demand equal rights with the Europeans who claim special privileges. They do not wish to extirpate the natives. Several Europeans have admitted that the Europeans in East Africa squeeze the natives and make money. If, in these circumstances, the Government of India do not venture to state that not only have they communicated the views of India but have also urged them themselves, what is the use of the existence of such a Government? Whom are they afraid of, if they are under the impression that the object would be spoiled by a discussion of the matter in the Assembly? Do they apprehend that the Europeans in Kenya will get offended or that the Secretary of State for the Colonies will get offended? Do they not realize that they are ruling over an extensive Empire and that not even the British Government can afford to ignore it?

MANORAMA, Calicut, 25th Sep. 1929.

After dwelling at length on the disabilities of Indians in East Africa and their moderate demands for common franchise qualifications without racial discrimination, the *Manorama* observes that the refusal of the British Government to accept even this very moderate demand and the fact that the Government of India have not rendered any help in the matter, only proclaim loudly the weakness and dependence of India. Those who hear it should try to end that weakness and dependence.

KANTHIRAVA, Mangalore, 24th Sep. 1929.

The League of Nations.

3. Commending the opinion reported to have been given expression to by Sir Muhammad Habib-ul-lah that the League of Nations is a futile body for all intents and purposes as far as Asiatic countries are considered, and that India, in spite of her enormous contribution for the upkeep of that body, does not enjoy proper representation thereon, the *Kanthirava* observes that the League does not care to settle matters even of life and death concerning the countries under its charge, and that it behaves partially towards Britain, as can be evidenced from the fact that it has not condescended to ward off the evil resultant on the Hilton-Young Report on the Indian nationals in East Africa.

TAMIL NADU, Madras, 24th Sep. 1929.

Britain and Iraq.

4. Expressing its satisfaction at the news that a treaty between Iraq and England has been drafted on the same lines as the Anglo-Egyptian treaty, the *Tamil Nadu* observes:—The British have agreed not only to recognize the independence of Iraq but also to make Iraq a member of the League of Nations. Though it cannot be stated that the Arabs of Iraq have attained full liberty, there is no doubt that the British domination in that country will decrease as a result of the conclusion of the treaty. If the British adopt the same policy in regard to India also, they will earn an undying fame.

AL-AMEEN, Calicut, 26th Sep. 1929.

British policy in Palestine.

5. The *Al-Ameen* remarks that though the British Government have promised impartial treatment, yet it is regrettable that the officials there are still openly opposing the Arabs and favouring the Jews. . . . From rumours it looks as if the Government authorities are prepared to openly suppress the Arabs. . . . It appears, the boycott of Jewish shops by Arab youths is being put down by the District Commissioner of Jerusalem. The Arabs will not put up with such impudence for long. The effort of the British Government to make Palestine a home for Jews at the risk of incurring the hatred of the whole Muslim world will not be beneficial to them in any way. It will be well for the Muslims and the Government of India to let the authorities in England know without delay the extreme disgust of the Muslims in this respect. . . .

Observing that the Arabs in Jerusalem are being reduced to a most deplorable condition on account of their helplessness, and that the Jews are exceeding all limits of justice under the patronage of Britain, the *Qaumi Report* wonders what the attitude of the proposed Enquiry Commission would be.

QAUMI REPORT, Madras, 26th Sep. 1929.

II.—HOME ADMINISTRATION.

(a) Police.

6. Commenting on the report of the Inspector-General of Police on Police administration in the year 1928 and the order passed by the Government thereon, the *Swadesamitran* observes :—So far as the City of Madras is concerned, the most noticeable progress that has been made is the fall in the number of accidents from vehicular traffic. It is certain that this is the result of the orders issued by Mr. Cunningham, who was Commissioner of Police for a while. We understand, however, that ever since Mr. Cunningham went on leave, his orders are not being respected so much. It appears that buses now stop at non-stopping places and that those who are in charge of them do not hesitate to carry one or two extra passengers. It is also stated that subordinate officials, whose duty it is to see that the orders are complied with properly, do not evince the same interest as they evinced formerly. We hope that the present Commissioner of Police will see whether there is room for these complaints. It is stated that 1,500 persons belonging to criminal tribes, who are kept under surveillance, have given the slip to the Police. It is not seen from the report what action has been taken against the Policemen who allowed them to do so. While persons who have taken University degrees and have passed the Intermediate Examination have been appointed as Sub-Inspectors, no reason has been given for the appointment of a person who has passed only the School Final Examination as Inspector. The head of the department should have stated in his report what other special qualifications he has, whether he is related to any Police officer or whether he has been born in a high family or whether he has been appointed on account of communal considerations. If persons who are well educated are appointed as Sub-Inspectors and those who are not well educated are appointed as Inspectors, does the head of department expect that the officers in the department will be contented? We cannot agree to judge the efficiency of the Police force by the decrease in the number of offences and of the persons who have been convicted. The head of the department admits that there is connection between prices and the number of crimes. If prices go up, the number of crimes increases. The fact that there are many persons who have to eke out their livelihood only by committing theft does not redound to the credit of the Government. The work of the Police force will be efficient only to the extent to which it receives the support of the public. The Police officers and staff will receive the support of the public to the extent to which they conduct themselves respectfully towards them. Nothing has been said in the report about this. We hope that the head of the department will state in his future reports whether the people regard the Police officers and their staff as their friends in need or as a nuisance. The *Tamil Nadu* observes :—We are glad that the administration of the Police during the year 1928 has been somewhat satisfactory. We commend the head of the Police Department for having dealt with politics and labour and communal disturbances briefly and in a respectful language, instead of in a language which would wound the feelings of the people. We regret, however, that the number of murder cases has not decreased. This alone would be sufficient to prove that the steps taken by the Government for preventing the commission of murder are not satisfactory. We think that the number of murders will decrease if the causes for the growth of ill-feeling, feuds and prostitution are found out in time and removed. We request the Government to note that it would be better if the practice of executing murderers is put an end to and that of transportation is followed. Police administration is very bad as regards the recovery of lost property. In our opinion, the reason for this is that the subordinate Police are not sufficiently honest and that the country is full of rich persons who buy stolen goods at cheap prices. It will not be possible to recover lost property till the subordinate Police have the mean

Police administration.

SWADESAMITRAN, Madras, 26th Sep. 1929; and TAMIL NADU, Madras, 26th Sep. 1929.

mentality of taking whatever they can get as bribes. We think that this question cannot be dealt with properly until rich men who buy stolen goods are found out and punished severely. It is very essential that the Police should bestow greater attention upon this matter. Though we admit that ever since Mr. F. A. Hamilton became Inspector-General, Police administration is improving, we are not satisfied as far as the administration in the City of Madras is concerned. The number of petty thefts that are committed in the City has not decreased. The fuss made by rowdies at fairs and the markets and bazaars has also not decreased. If the Police bestow greater attention upon this matter, the public can go about without fear. Though we gladly admit the truth of the observation made by the Government that motor traffic in the Madras City has been properly regulated, we would appraise them that the speed with which private motor cars are driven has not yet decreased. Since we know that the Police and the Government are following the new and wholesome practice of looking immediately into the complaints that are ventilated in the newspapers, we commend them for the same.

ANDHRA PATRIKA,
Madras,
26th Sep. 1929.

The surveillance of the Police.

7. The *Andhra Patrika* writes:—A satisfactory reply does not come out however frequently questions are raised about Police surveillance, and the case of Mr. Manoranjan Gupta. The Hon'ble the Home Member has said that as regards the sort of persons the Police should pursue there are no set principles and that it is entirely left to the discretion of the Police authorities. It is regrettable that there should be no definite principles in such an important matter. . . It is not known why the Home Member does not gather and give out the real information when questions are so many times asked in the Legislative Council in this connection. It is still unknown why Mr. Manoranjan Gupta was arrested and why he had been subsequently released. The reason that Gupta was standing on the railway line at Bezwada cannot but appear untenable. It is not known what the Police thought he would do thereby. It is said that the Police had never sought any legal advice before arresting him. It would have been the least duty in these circumstances to give damages to Mr. Gupta for the inconvenience caused to him. But the Home Member has stated that the Government will not undertake this. It is not known how the admission of a fault could be detrimental to one's prestige.

(*b*) *Courts.*

MATHRUBHUMI,
Calicut,
26th Sep. 1929.

Justice Jackson's *obiter dictum.*

8. Commenting on the view expressed by Mr. Justice Jackson in reducing the sentence passed on the President of Co-operative Society of Park Town, Madras, for temporary misappropriation of public funds, that according to old Indian traditions a man who undertook any work without remuneration would be looked upon as a fool, the *Mathrubhumi* observes that even men of greater intelligence and erudition had not expressed such a view and that he should remember that readiness and uprightness to work without remuneration is not a monopoly of westerners. . . Even supposing that work without remuneration is a recent innovation in India, he should remember that unwillingness to be a trustee without remuneration, and acceptance of that responsibility with the knowledge that there is no remuneration and thereafter abusing that position are two different things. Such being the case, this opinion of his is entirely wrong. Whether right or wrong, there was no justification in importing it into this judgment. The people of Malabar who know very well Mr. Justice Jackson's want of regard for the civilization and culture of Indians will not be surprised at this expression of his opinion which was both out of place and unjust. It is regrettable that even after elevation to the High Court bench he has not changed this mentality.

(*c*) *Jails.*

AL-AMEEN,
Calicut,
22nd Sep. 1929.

Satindranath Sen's hunger-strike.

9. Referring to Satindranath Sen, hunger-striker in the Barisal jail who is reported to be half paralysed, the *Al-Ameen* observes that if the report be correct there is no use his coming out half-dead. Let the Bengal Government

also have the honour of killing at least one. When throughout the land freedom-loving youths are being clapped in prison for treason, let some at least become the objects of murder, not punishable under law. It will be from such terrible sacrifices that the freedom of India will rise.

Death of a Burmese hunger-striker.

AL-AMEEN, Calicut, 22nd Sep. 1929.

10. Referring to the death of Phoongy Wizaya at the jail hospital at Rangoon, the *Al-Ameen* observes that the Government's false pride and abuse of power which allowed a fellow being to die after seven months' starvation are unpardonable. The advent of such brave souls from amongst enslaved nations foreshadows the expected victory of human beings who are agonizing in slavery. One may find consolation in the thought that the burning of such heroes on the pyres erected by the murderers of freedom will serve the purpose of ridding the knights of passive resistance of their blunishes.

The treatment of political prisoners.

KANTHIRAVA, Mangalore, 24th Sep. 1929.

11. Adversely criticizing the opinion given by the Home Secretary to the Government of India on behalf of the Government that the special treatment given in the jails to European offenders is in consideration of their health, the *Kanthirava* remarks that the Home Secretary has weakened the position of the Government by this statement, and asks why Government should not admit in a straightforward manner that the difference in the food given to those prisoners is due to the difference in their colour.

DRAVIDAN, Madras, 25th Sep. 1929.

The *Dravidan* observes :—Though a Jatindranath Das has given up his life and several others have gone on hunger-strike, the heart of the Government has not moved. It is because they are conducting themselves like this that they have come to be detested by the Indians. Even as it was possible for Ireland to secure liberation through the hunger-strike and sacrifice of MacSwiney, there is no doubt that the hunger-strike now resorted to by the political prisoners in this country will rouse the feeling of the Indians. The political prisoners have resorted to hunger-strike only to get rid of the colour distinctions, which are now very much in evidence in the jails of our country. Not even one-hundredth of the facilities afforded to a white who has committed murder is afforded to an Indian political prisoner. The cruelty of this has been pointed out to Government and the newspapers also have adverted to it ever so many times. Nevertheless, the Government turn a deaf ear to everything. It will not be possible for us to oppose, with our own strength, the British Government who have guns, cannon, æroplanes and the army. So, the injustice of the Government has to be demonstrated to the people of our country and those of other countries in the world only by means of hunger-strike. The British Government who have the navy, air force and army may think that this hunger-strike will not affect them. But it will rouse the feeling of the people and expose clearly to foreigners the injustice of the British Government.

ANDHRA PATRIKA, Madras, 26th Sep. 1929.

The *Andhra Patrika* writes :—A more favourable opportunity than the present will never offer itself to the Government for the redress of the grievances of political prisoners. The hunger-strikers have given up their lives in order to solve this problem. Their death has caused a great commotion from the Himalayas down to the Cape Commorin. Twenty-five of the under-trial prisoners in the Meerut conspiracy case have gone on hunger-strike. The suggestions they have made to the Government are modest. As the Government have not fulfilled them, they have ceased taking food. Three British under-trials also, along with the Indian accused, have resorted to this course and protested against the social inequalities now being observed. There will be no use unless the method of treatment accorded to political prisoners in civilized countries is introduced in India also. . . The Government of Madras do not seem to have taken any action on the resolution passed in the Legislative Council in this connection. It is said that they are still considering the matter. It is not known how long they will take to finish this consideration. . . On the whole, the grievances of political prisoners in all the Provinces are on the increase. The sooner they are redressed, the better will it be. Delay made in this connection will have no other effect than aggravating the conditions in the country.

(f) Land Revenue and Settlement.

SWADESAMITRAN, Madras, 24th Sep. 1929.

Land revenue legislation.

12. Referring to the reply given by Sir Frank Noyce to the questions asked by Mr. A. Rangaswami Ayyangar in the Legislative Assembly recently regarding the land revenue legislation, the *Swadesamitran* observes:—Though the reply given by Sir Frank Noyce may convey the impression that, since land revenue is a subject under the control of the Provincial Governments, the Government of India are not prepared to do anything without their consent, it has become clear from the reply given by him to a supplementary question asked by Mr. Rangaswami Ayyangar that the Government of India are going to issue instructions as to how the Provincial Governments should conduct themselves in regard to this question. The meaning of the reply given by Sir Frank Noyce is that the Government of India have been doing so till now and that they are going to do so even hereafter. Sir Frank, however, was not willing to state what the Government of India proposed to ask the Provincial Governments to do. Though he did not give a direct reply to the supplementary question asked by Mr. Rangaswami Ayyangar as to whether the Government of India have directed the Provincial Governments to stop resettlement operations till fresh legislation is enacted, we have to infer from the text of his reply that this condition may be included in the communiqué that the Government of India are going to issue hereafter. But, we do not think that it would suffice if instructions are issued merely to stop resettlements which have to be made hereafter until fresh legislation is enacted. It should be examined whether the resettlements that have been made since the Joint Parliamentary Committee made its recommendation, that is to say, since 1919, have been made in accordance with the principles which the Government are laying down. If they have not been made so, they should be completely cancelled and resettlements made in accordance with the new system. We think that this is a very important aspect of the question. In areas in which resettlements have been conducted after 1919, the Settlement Officers might not have conducted a proper enquiry just like the Bardoli Settlement Officer and the Government might have passed orders on the basis of those details. It would not be fair to say that, since the people did not question the accuracy of those details at that time, they have forfeited the right to do so. There is great discontent in this Presidency in regard to the land revenue question. If this discontent should be removed, a law which would receive the support of the popular representatives should be enacted. Not only should land revenue be determined in accordance with the principles laid down therein, but the orders passed during the last ten years should also be modified.

ANDHRA PATRIKA, Madras, 24th Sep. 1929.

The *Andhra Patrika* writes:—The replies given by Sir Frank Noyce, the Member of the Government of India, to the questions put by Mr. A. Rangaswami Ayyangar in the Legislative Assembly with regard to the Land Revenue system cannot but be disappointing. He refused to publish the proceedings of the Conference of the Revenue Members of the various provinces. The Government of India have not published the notification regarding land revenue which they had promised to publish. The reasons stated by him do not appear to be proper. . . When Mr. Rangaswami Ayyangar asked Sir Frank Noyce whether the Government have at least recommended the suspension of settlement operations until land revenue legislation was made, it is strange that Sir Frank Noyce should have expressed his inability to answer it. If the Govenment of India had offered such an advice to the Provincial Governments, they would certainly have followed it. . . From the reply given by Sir Frank Noyce, there is every necessity for the formation of land leagues in all the provinces, and for an agitation for a favourable land revenue legislation and the establishment of the principle that land revenue rates should never be enhanced without the consent of the Legislative Council. This is not the time to remain idle. Though the Bombay Government have, as a result of the Bardoli campaign, agreed to suspend the settlement operations until a land revenue legislation was enacted, such operations are being carried on freely in other provinces. . . These land leagues should agitate for the postponement of settlement operations until a satisfactory land revenue law is enacted and thus try to avert the present danger.

13. Anent this topic, the *Rashtra Bandhu* in the course of a lengthy leading article expresses sentiments similar to those contained in the *Navayuga* of the 15th August 1929 reported in paragraph 12, page 1190 of Report No. 35 of 1929. RASHTRA BANDHU, Mangalore, 23rd Sep. 1929.

The Madras Government and resettlement.

(*j*) *Salt and Excise.*

14. The *Andhra Patrika* writes:— . . . Some good will result if toddy shops are not located in those places to which the people take objection . . . In Calicut, the hue and cry raised for the removal of the toddy shop to another place has proved futile. The Commissioner of Excise, too, has admitted that the location of the toddy shop is not good. But he has refused to close it The reply of the Minister that its income is considerable and that its closure would result in much loss shows that the Government are not ready to forego the loss in income. It is not known how far such persons can render co-operation to bring about prohibition. ANDHRA PATRIKA, Madras, 25th Sep. 1929.

Prohibition of drink.

Remarking that a good opportunity has presented itself to it to show that the propaganda launched by Mr. Muthiah Mudaliyar for the prohibition of drink is only an election tactics, the *Tamil Nadu* (27th) observes:—When the Hon'ble Minister was questioned yesterday in the Legislative Council about the propriety of the action of the Government in having not only refused to abolish the arrack shops in the Rasipuram and Namakkal taluks of the Salem district as demanded by the people of those places but also auctioned the shops for the new year, he replied that he had acted in accordance with the opinion of the Commissioner of Excise. There is nothing surprising in this. The watchman of the burial-ground will never wish that people should not die. No one will expect that either the Commissioner of Excise, who collects and hands over the excise revenue to the Government, or the Minister for Excise, who is paid out of that revenue, will really strive for getting rid of drink in the country. However, we had to refer to this matter only for exposing the real nature of the prohibition propaganda carried on by the Government. Adverting to the reply said to have been given by the Commissioner of Excise to Diwan Bahadur Ramachandra Rao, who had suggested the closure of toddy shops and taverns at least in five taluks to prove the *bona fides* of the Government in regard to their prohibition propaganda, that it would not be proper to close shops on a large scale, unless those who resort to them demand their closure, the *Swadesamitran* observes:—When the Government allotted four lakhs of rupees for the ostensible purpose of carrying on prohibition propaganda, we pointed out that it was merely an eye-wash and that the Government were not really interested in getting rid of drink. All the same, people were not wanting who believed in the *bona fides* of the Government and the Diwan Bahadur was one of them. We think that even he should have been disappointed now. If the votes of the people are taken on the question of the need for drink, a large majority of them will doubtless vote for its abolition. It is after knowing this that the Government are not willing to introduce local option. Why should the Government state, in spite of this, that the drunkards are not asking to be redeemed from the habit of drink? It is really strange that non-officials should, without realizing the truth, come forward to take part in the drama played by the Government of carrying on propaganda for the prohibition of drink. Expressing its satisfaction at the passing of a resolution by the Legislative Council that toddy and liquor shops should be closed on holidays and election days, the same paper elsewhere writes:—Though our wish is that there should be complete prohibition of drink as soon as possible, we welcome this resolution since great benefit is likely to result from giving effect to it. Several people should have personally experienced the many evils resulting from drink being resorted to on a large scale during election times. It is the duty of the Government to prevent this and the Legislative Council has now given a proper mandate to the Government in this matter. But, the Hon'ble the Minister for Excise remarked that this resolution should not be passed at this juncture. The Government have started a propaganda at an enormus cost for reducing the consumption of drink and, if this scheme is to prove fruitful to any extent, measures such as those suggested in the above resolution should be

TAMIL NADU, Madras, 27th and 28th Sep. 1929; and SWADESAMITRAN, Madras, 28th Sep. 1929.

adopted. So, we are surprised at the Minister having remarked that this resolution was not opportune. Perhaps, the Government remained neutral because they concluded from some of the pro-government members to having supported the resolution that it was sure to be passed. But it would have been honourable on the part of the Minister if he had accepted the resolution at the very outset instead of cutting a sorry figure as he has done and this would have made it appear that the Government too had some interest in the matter of the prohibition of drink. But, we cannot ordinarily expect the Government to act so intelligently. However this may be, we hope that, as the resolution has been passed, the Excise Minister will take prompt steps to give effect to it. The *Tamil Nadu* (28th) observes:—Every one is aware of the troubles caused by drunkards in crowds on festive occasions. There is no doubt that this resolution will greatly help to get rid of these troubles and to bring about a peaceful life in poor families. District authorities have already got the power to direct the closing of toddy and arrack shops on festival days and we have also seen them exercising the same. But no good has resulted from it. We have seen persons selling pots of toddy in streets and lanes after closing their toddy shops. No department is so currupt as the Excise Department. If the officials concerned are bribed, the prohibition order will be inoperative. Hence, if any good is to result from the resolution passed in the Legislative Council yesterday, it is necessary to prevent the sale of toddy in streets. We would request the Hon'ble Mr. Muthiah Mudaliyar to pay attention to this matter.

DEENABANDHU, Masulipatam, 25th Sep. 1929.

England and prohibition.

15. The *Deenabandhu* writes:—The communiqué about drink in England which is published by the Home office shows that the drink habit there has diminished . . . It is regrettable that in this connection the Government of India have not discharged their duty. There can be no greater inhumanity than that the Government should depend on the income on liquor, which (income) destroys the moral life of the ruled. Licensing Boards, Advisory Committees and propaganda associations—all these are only nominal, whatever be their number and cannot be of any good. There will be no benefit unless there is a change in the policy of the Government. The Government of India as well as the Local Governments are top-heavy. Unduly excessive salaries which are to be found nowhere else in the world are being paid for the services in this country. The military expenditure is limitless. In case the Government cut short such unnecessary expenditure, they need not feel sorry in the absence of the income on liquor.

(*k*) *General.*

PRABHATAM, Palghat, 2nd Sep. 1929.

India's downfall.

16. One P. V. Menon writing in the *Prabhatam* draws attention to the undesirable economic state of India, her inefficient system of education, dependence on Lancashire, her poverty, the duty of the people to remedy this state of affairs and India's former prosperity which began to wane since the advent of the East India Company and which is at a very low ebb to-day. The writer goes on to advocate the virtues of the spinning wheel as a panacea for India's ills.

SIMHAPURI, Nellore, 7th Sep. 1929.

An appeal to the Government.

17. The *Simhapuri* writes:—If the Government are under the impression that the only political policy which can be applied to India is that of suppressing the vitality of a country and keeping it in a state of everlasting lifelessness and helplessness by disarming it and holding it under slave-mentality for a long time, the sooner they realize that it is a mistaken impression the better will it be. The Indian youth who is sinking under the fetters of slavery is eagerly looking forward for the flash of an opportunity in the atmosphere of independence. He is prepared to court imprisonment and death with indifference for the redemption of slavery. . . How long can the 300 millions of the heroic sons of India be bound by the fetters of repression? Will the Government realize the situation? Delay is dangerous.

DESABANDHU, Nellore, 9th Sep. 1929.

The Reforms.

18. The *Desabandhu* writes:—Will the British Parliament grant Dominion Status to India before the close of this year? Else, is it not certain that the Congress will undertake to

work for complete independence from 1930? . . . Do the British politicians intend keeping India safe and secure? Or do they mean to strengthen anarchy in the country, unrest among the people, and cruelty in the administration by still further suppressing the thirst for *swaraj* prevalent among the people, by sending the country's leaders to jail, by enacting repressive laws calculated to subject political prisoners to innumerable hardships and by rousing the wrath and enthusiasm of the youths? Once the Congress takes to non-co-operation again, it will not be possible neither for the people nor for the Government to recover from that unrest. . . . The duty of bringing the country to the battle-field rests upon the Congress. The younger Patel who is as great as his elder brother, Mr. Vittalbhai Patel has chalked out the future course of action during his recent Madras tour. The people are suffering from abject poverty under the revenue policy obtaining in our country. In the matter of land revenue assessment, they are subject to considerable trouble. The revenue policy of the Government is not bound by any equitable laws. It has become a practice with the Government to mercilessly enhance the assessment every now and then on the ground of increase in the value of land or in the net produce. But the Government do not take heed of the fact that the ryots are getting poorer and more and more indebted day by day. Listen to the call of Patel, the great hero who awakened the ryots of Bardoli in this respect! The goal is within sight!

OOLIYAN, Karaikkudi, 17th Sep. 1929; VELLALA VALIBAN, Coimbatore, 18th Sep. 1929; and TEN NADU, Madras, 22nd Sep. 1929.

The death of Jatindranath Das.

19. The *Ooliyan* writes:—The more we think of Jatindranath Das, who has made a heroic sacrifice, the more we are roused by a feeling of admiration, regret and frenzy. The merciless and hard-hearted bureaucracy maintained an obstinate attitude and Jatindranath too remained unshaken. He is a hero, who deemed it to be better to give up his life than to surrender his liberty and rights to the merciless bureaucracy, whose blow it was that brought about the death of Lalaji. True it is that a dependent country should make immense sacrifice and undergo great loss before it secures liberation. But what pains us most is that the life of Jatindranath was sacrificed on the altar of the liberation of our motherland for a small matter. Are we to sacrifice a pure soul merely for securing the treatment of under-trial prisoners as human beings? The Government, who did not wish to give up their false prestige, mercilessly demanded security for releasing a hero, who had been starving for weeks, even though he was getting emaciated day by day and had reached the point of death. He refused to furnish it. He declined to be released even when some one furnished security. Can the Government, which lacked magnanimity, stand errect to-day without a sense of shame? Jatindranath gave up his life in prison; but his soul was not imprisoned. He died a free man. If even a few among the Indians have a grain of his courage and spirit of liberty, will not Mother India secure her liberation the very next moment? *Vellala Valiban* observes:—There is no doubt that Jatindranath Das is the most eminent of all the persons who have till now striven for the liberation of India. He lost his life in his attempt to free India from bondage and establish her independence. Though the Lahore prisoners appealed ever so much that political prisoners should be treated properly, the Government refused to grant them their demands on account of their foolish obstinacy. It will be realized hereafter that, in this country in which national heroism is greatly in evidence, the forces, cannon, jail, etc., of the Government will not in the least stand against it. We say that at least hereafter the Government will not frighten the Indians by bogies such as the jail. They can never accomplish their object by cruel acts such as these. The *Ten Nadu* writes:—We have always welcomed repression in the interests of the country. It is our opinion that unjust repression alone will rouse a people born with a slave mentality. The hunger-strike of the accused in the Lahore conspiracy case has roused a spirit in the country and the death of Jatindranath Das, the hero who exposed the cowardice of our foreign Government to the whole world, has brought about an awakening among the people. When even women have come forward and are fighting in the forefront, can heroes, who are full of manliness, afford to keep quiet and slumber in a corner? Our struggle has just now commenced and roused the youths. The blowing of the conch of Jatindranath not only invites us to take to action but also states that there is no

use of weeping on the battle-field, that his sacrifice should be deemed to be but the first of a series of sacrifices and that liberation should be attained at any cost even if it should involve the death of innumerable heroes. If the youths still continue to slumber, they will certainly be deemed to be cowards. History does not show that the heroes of the Tamil land have ever proved to be cowards and we know that they will not prove to be cowards even hereafter. It is certain that, if the youths do not arise, heroes will perish.

PRATIDINAM, Kottayam, 18th Sep. 1929; and KOTTAYAM PATRIKE, Kottayam, 21st Sep. 1929.

After making glowing remarks on the sacrifice of Jatindranath Das, the *Pratidinam* says that one cannot but admit that the Government's intoxication of false pride, which they showed in not releasing Jatindranath who was drawing his last breath to go out even to die, was despicable and harsh. This great patriot met with untimely death as compensation for service to the country. His death recalls that of MacSwiney. It will give added strength to India's struggle for freedom as MacSwiney's was a help to that of Ireland's. Deeds of repression however often repeated would only create a repercussion from a nation out to gain their freedom and they will only rise higher and higher thereby, just as after the Jallianwalla Bagh massacre the fight for freedom turned to a new path and subsequent acts of repression induced people to try and cast off the foreign yoke. So, his death is cause for joy rather than sorrow. Others will follow him and India's lost glory will come back. O Mother India, be comforted! O sacrifice, be victorious! The *Kottayam Patrike* disapproves of the tactics of hunger-strikes and deplores the mentality of *Swarajists* who see sacrifice in suicide. MacSwiney's action should be deemed objectionable. Jatindranath Das's action was much more objectionable. If the Government were to accede to all their requests they would come out with more requests one after another.

ANDHRA PATRIKA, Madras, 19th Sep. 1929; SAMADARSINI, Madras, 21st Sep. 1929; YUGANDHARA, Ellore, 22nd Sep. 1929; SATYAGRAHI, Ellore, 23rd Sep. 1929; and TELINGA, Madras, 23rd Sep. 1929.

The *Andhra Patrika* publishes the following summary of the speech of Kodali Anjaneyulu delivered at a public meeting held at Bezwada on 17th September 1929 in connection with the death of Jatin Das:—I shall speak a few words about the life of Jatin Das and become purified. When the Duke of Connought, the Prince of Wales and the Simon Commission visited this country, none of our countrymen lifted their faces to see them. When we hear the news that five lakhs of people had congregated in Calcutta in order to see the dead-body of Jatin Das, the doubt as to whether the British Empire is to become extinct cannot but arise. The respect shown towards the dead-body of Jatin Das was not accorded to the British Princes. The change of our attitude tantamounts to the change of their Empire. Hearing the fearless cry 'Down with Imperialism' uttered by one and all, they (the British Government) are saying that they will give us Dominion Status. We cannot attain *swaraj* without sacrifice. The *Samadarsini* writes:—The shocking news of the horrible death in jail of Mr. Jatindranath Das, one of the accused in the Lahore conspiracy case, after a fasting of 63 days is kindling the fire of anguish in the hearts of one and all. The chief reason for the hunger-strike of Jatindranath Das is in the principle that political prisoners in cases under trial should be treated equally with the European convicts. As all the attempts which were made in this direction failed to change the attitude of the Government, Jatin Das sacrificed his life. We do not sympathize with the revolutionary methods of which these political prisoners are being accused. We, who sincerely believe in lawful constitutional agitation, can never lend support to such methods. But it is not far from truth to say that the system of government itself is responsible to some extent for the misfortune of such anarchical conditions making their appearance in the country. As the people are bound down in a state of unprecedented slavery, the youths in the several parts of the country, with intellects undeveloped, are resorting to the revolutionary methods also though they are prompted by the highest sense of patriotism in their desire to secure self-government for the country. It is, therefore, universally believed that the grant of Dominion Status to the country will put an end to such disorders. All the youths, who are now being charged with the offence of being members of these revolutionary bodies, are highly educated and come from respectable families. To ill-treat such people like common convicts before their trial, cannot be commended under any system of government. . . We, therefore, hope that the Government will change their stubborn attitude

with regard to political prisoners. If this problem is solved as a result of the sacrifice of Mr. Jatin Das, the country will have solace to some extent at least. The *Yugandhara* writes:—The giving up by Mr. Jatin Das of his life has proclaimed two extraordinary things to the world. It has fully exposed the partiality of the Government, its cruel heart and its inhuman nature. This is the first thing. It has taught that offering of one's self for the well-being of others is our only refuge and duty. This is the second thing. We do not find selfishness in the sacrifice of Mr. Jatin Das. He offered his body solely to rectify one defect? . . . Why should any difference be shown in the food and other comforts given to prisoners? Why should any distinction be made between the European and the Indian prisoners? What is the reason for not treating them both alike? The nature of physical constitutions may be different, but human nature is the same everywhere. . . The Penal Code should not take riches or poverty into consideration. It should apply to one and all in the same way. . . Until the Government treats all alike without observing colour distinctions, these hunger-strikes and unnatural deaths will not cease. . . These embodiments of sacrifice are flowers for the worship of the mother country. Until after this worship is over, the country's strength will not prevail. Until that strength prevails, the fetters of the country's slavery will not slacken. Until they are slackened, there will be no salvation. Unrighteousness should disappear and righteousness should be established. The helpless cannot but wait for the grace of the Lord of Time. The *Satyagrahi* says:—It is not all who have hands and legs that are men. It is only he who has a heart that is really a man. Sympathy alone is the chief characteristic of one who has a heart. Should we not call one who is devoid of such sympathy a two legged animal? No. Even an animal will not go to the pasture field in the absence of the other animals in the flock; in the cattle-shed either, it cannot remain without a tremour of heart for some days. So, one who is devoid of sympathy does not belong even to the category of animals. Then, to what class does he belong? This doubt has arisen in us as a result of the words uttered by Mr. E. L. Price. We are at a loss to understand as to what class of living beings Mr. Price belongs. Speaking on the censure motion introduced by Motilal Nehru in the Legislative Assembly in connection with the death of Mr. Jatin Das, Mr. Price prattled that hunger-strikes were feminine tricks. Though Mr. Price could not appreciate the resoluteness of the hunger-strikers, who having overcome the pangs of hunger are shining for months together as great *yogins*, he did not at least have pity in his heart. When there is a heart, there can be pity. What he has, is not a heart. It is a stone. His is not human nature? We do not know what it is. The same paper in another article writes:—The very next day we heard about the death of Mr. Jatin Das news reached us that Phoongy Wizaya also passed away. These are persons who have conquered their passions and who have made an offering of their lives, actuated as they were, by unselfish motives. It is certain that this unparalleled sacrifice has very well exposed the arbitrariness of the British Government to the whole civilized world. It is true that it has proved that the present system of government is a soulless stone. But this great sacrifice also involves the humiliation of the Indian nation. What is it that the 32 crores of Indians have been doing when two gems of Indian youths have been emaciating, having given up food and drink continuously for two months? Were they unable to bring pressure to bear on the Government at least to give them proper food? The world will surely ask us these questions. What is our answer? . . . The death of MacSwiney, as a result of hunger-strike itself, has become the gateway of the edifice of the Irish independence. Already two MacSwinies were born in India and died. Some more remain to die. What is it that we have done, that we are now doing, and that we can do? Can we not establish independence in our country as in the case of Ireland? We may not be able to do it. We are incompetent for it. But will not the entire country take a vow at least to boycott foreign cloth? Can it not see that foreign cloth is burnt in heaps? Does it not possess even the power to take a vow to wear indigenous cloth? How long are we to remain indifferent, seeing the youths in the country sacrificing their lives? Unless independence is attained, there is no protection under this system of government, of life and honour. Shall we not at any time take a vow to see the divine light of independence?

O, God, will not these 33 crores of Indians attain salvation at any time? When will they and how? The *Trilinga* comments as follows:— . . . Public meetings are held at several places and his self-sacrifice is praised all over the country. In Calcutta while his dead body was being carried to the burial-ground, thousands of people followed and praised his unparalleled patriotism. It is also understood that many people had fasted on the day of cremation. We imagine that in view of such persons being born in our country we may some day get rid of our slavery. . .

LOKAHITAISHI, Bangalore, 27th Sep. 1929; and VISWA BANDHU, Mysore, 26th Sep. 1929.

Referring to this subject, the *Lokahitaishi* remarks that the Indians will certainly acquire independence if they steadfastly pursue non-co-operation on the lines laid down by Jatindranath Das, and concludes with satisfaction that a new spirit of self-sacrifice has now dawned on the Indian people as is being evidenced from his demise. The *Viswa Bandhu* also holds the same view.

DRAVIDAN, Madras, 23rd Sep. 1929; and SWADESAMITRAN, Madras, 25th Sep. 1929.

India and protective duties.

20. Referring to the news that the League of Nations has passed a resolution stating that all countries should cease to levy protective duties for two or three years, the *Dravidan* observes:—It is obvious that it is not necessary for western countries to levy these duties. But, they seem to have bestowed no attention upon countries like India. It is only just now that India has begun to rear her head in the sphere of trade, industries, etc. The levy of protective duties at the present time is highly indispensable for the development of Indian industries. For, industries are being carried on in western countries with the help of high-class machinery, the discipline of labourers and capitalists and the assistance of the Government. Such facilities are lacking in India and several other countries in Asia. If protective duties are abolished, it is certain that westerners, to whichever country they may belong, will prevent us from rearing our heads in any industry and ruin us. Hence, it is very reprehensible that the League of Nations has decided that countries should cease to levy protective duties for two or three years. Though the Indian delegate did not agree to this resolution, the British Government have agreed to the removal of protective duties. It is certain that the industries of backward countries will necessarily be ruined as a result of this. Hence, it is our eager hope that the opposition of the Indian delegate will stand. The *Swadesamitran* writes:—Indigenous industries are not able to withstand foreign competition. If a tax is levied on foreign goods, the indigenous article either becomes cheaper or is available for the same price at which the foreign article is sold. So the levy of a protective duty on foreign goods so as to support an indigenous industry results in compelling the people to pay a little more for such goods. Several countries have adopted this course on several occasions, realizing that they were justified in subjecting the people to a loss on this account for the purpose of protecting the industries of the country and this system has been adopted in India too for the last few years. Consistently with this principle, the Legislative Assembly approved of a law some years ago for the levy of a duty on imported tin plates so as to secure protection for a factory at Golmuri manufacturing tin plates. Subsequently this industry passed into the hands of foreign capitalists. A resolution has now been passed in the Assembly that protective duties should be abolished in the case of industries carried on in India by foreign capitalists. Whatever may be the view of the Government regarding the strike of the labourers in the Golmuri factory, they will not be justified in refusing to abolish a protective duty, so as to cause loss to the Indian people, for safeguarding the interests of an industry carried on by foreigners contrary to the principles on which protective duties are levied. If the Government act on the resolution passed by the Assembly that the law should be amended so as to abolish this duty, it will prove that they have an interest in the people. Otherwise, it will show that they wish to support foreign capitalists at the expense of the Indians.

ANDHRA PATRIKA, Madras, 23rd Sep. 1929.

The *Andhra Patrika* writes:—The Economic Conference of the League of Nations is said to have resolved that no country, which is a member of the League of Nations should levy new duties or increase those that are already existing. Whatever may be the result of such a resolution on industrially advanced countries, it is certain that it will prove injurious to India which is still in her infancy in industrial matters. India cannot protect her industries unless she levies

high duties on foreign goods. It is necessary that the low duties that are levied at present should be enhanced. If the League of Nations should approve of the abovementioned resolution, India will suffer an irreparable loss for being a member of the League.

TAMIL NADU,
Madras,
24th Sep. 1929.

The policy of the British Government.

21. Referring to the observation said to have been made by Mr. Winston Churchill in an article contributed by him to the *Sunday Times*, that the weakening of the position of the British Government in Egypt was responsible for the riots in Jerusalem, the *Tamil Nadu* observes:—It is a fact admitted by wise and honest persons that religious and communal dissensions arise wherever the British politicians set foot. We have pointed out how, after the British set foot in Palestine, there have been dissensions between the Jews and the Muslims during the last ten years and how they have culminated in the Jerusalem riots. While it is the policy of 'divide and rule' that is responsible for the riots in Palestine, the reason assigned by Mr. Winston Churchill is different. It is unwise on his part to seek to hide a well-known fact. We would ask him to point out the occurrence of any riot in countries like India, Mesopotamia, Palestine, Burma and Ceylon before the establishment of the Bristish rule therein. Though the Ruler of the Kashmir State is a Hindu while the majority of the subjects are Muslims, there are no Hindu-Muslim dissensions there. The same is the case in Hyderabad also where the Ruler is a Muslim and the majority of the subjects are Hindus. It must be stated that either the British are unfit to rule a country in an amicable manner without giving room for any dissensions or they are purposely bringing about dissensions. We would like to tell Mr. Churchill that the policy of 'pinching the child and rocking the cradle' is primarily responsible for the religious and communal dissensions in the British Empire.

SWADESAMITRAN,
Madras,
27th Sep. 1929;
and
TAMIL NADU,
Madras,
28th Sep. 1929.

The Legislative Assembly.

22. Referring to the last session of the Legislative Assembly, the *Swadesamitran* observes:—Though grave questions like those that arose on account of the sharp differences of opinion between the President of the Legislative Assembly and the Government of India in regard to certain matters in the two or three previous sessions did not arise in the present session, it has been clearly proved by the proceedings of this session that the Government of India do not command the confidence of the popular representatives and that the latter have not approved of the ways of the former. Except in regard to questions upon which all parties were agreed, the Government could not accomplish anything as they liked in regard to any other question in this session. Several motions which they brought forward as being important were defeated. If these defeats has been inflicted in a country in which responsible government obtains, the government therein would have been nowhere by this time. However, the Government seem to think that nothing has happened though so many defeats have been inflicted on them. Though the Act that is in force at the present time gives room for this, it has become patent from the proceedings of the last session of the Assembly that the Government of India are not conversant with public opinion. In these circumstances, there cannot hereafter be any doubt whatever in the minds of the Secretary of State for India or the British Government or others in the matter of judging to what extent the views expressed by the Government of India on any matter reflect public opinion. The *Tamil Nadu* observes:—The important business transacted in this session of the Assembly is the passing of a law for the prevention of child marriages. In 1929, this is the only great thing in the accomplishment of which the British Government and the Indians co-operated with each other. The rest of the proceedings of the Assembly during this session do not redound to the credit of the Government. There is no doubt that the death of Jatindranath Das in the Lahore jail and of Monk Wizaya in the Rangoon jail due to hunger-strike and the remark made in the Assembly that the obstinacy of the Government alone was responsible for these deaths have brought great disgrace to the British Government. It may be stated that the circumstances under which the two eminent patriots who were caught in the hands of the Government had to lose their lives in an unjust manner, especially at a time when Lord Irwin has gone to England for devising means to promote goodwill between India and England have clearly exposed the administrative incapacity

of the British. It has also become clear at Simla that the Government of India are powerless to remove the hardships caused to the Indians in Kenya. We would like to tell the British that a body which is unable to safeguard the honour of the Indians in India and elsewhere is quite unfit to be called a Government. Our readers should note that the machinations of the Government for amending the law so as to permit criminal cases being tried in courts in the absence of the accused have proved futile and that the consideration of the matter has been postponed to the next session. In view of the defeats sustained by the Government at Simla, it is evident that the opposition to the Government is gaining in strength day by day. We hope that the Government will adopt a proper course of conduct at least in future.

ANDHRA PATRIKA, Madras, 25th Sep. 1929.

The *Andhra Patrika* writes:—The Legislative Assembly has carried out the adjournment motion introduced by Mr. J. K. Munshi in connection with the death of a hunger-striker in Burma, and has once again expressed its want of confidence in the Government. Lasting discontent cannot but prevail in the country unless the Government reform the jail administration. Phoongy Wizaya, a Buddhist mendicant, died after carrying on hunger-strike for 163 days. He wanted that he should be allowed to wear the yellow robes twice a month and offer his prayers. . . It is not known why the Burman mendicants should be denied such a facility when the European prisoners are permitted to wear ordinary clothing and say their prayers. It is a well-known fact that political agitation in Burma is mostly carried on through the Buddhist mendicants. Phoongy Wizaya's death serves all the more to strengthen the desire for independence growing in Burma, instead of lessening it. . . In countries which enjoy self-government, such resolutions would have brought about a change of government. In India alone, the result of carrying out any number of no-confidence motions remains one and the same. It is understood that the Simon Commission will recommend that the arbitrary policy of the Government of India should not be altered. The members of the Legislative Assembly will do well to realize their helpless condition, and devote their whole energy for the attainment of *swaraj*, which can remove all the difficulties of the people.

SATYAGRAHI, Ellore, 23rd Sep. 1929.

Military training for Indians.

23. Expressing its fear that the resolution of Mr. Jaykar in the Legislative Assembly regarding military training for Indian students, may be consigned to the waste-paper basket by the Government as was done in the case of similar resolutions in the past, the *Satyagrahi* observes:—The speech delivered by the Military Secretary on this resolution appears to be strange. He said that the existing two military colleges being memorials of those who died in the war were intended to give military training only to their children. . . If these colleges are set apart for the children of those who died in the war, why not some more colleges be established? He said that it was not possible to spend even a pie for this purpose from the military grant and that even if colleges were established there was no scope to give appointments to those who undergo training in them. The meaning of the argument that Indians cannot be granted *swaraj* as they have no military training to safeguard their country, will be quite evident from the above words. The Government will not willingly undertake to give military training and at the same time say that India is unfit for *swaraj* as she has no military training. This is the policy adopted by foreign governments. The secret of it is that the Government will bind India in slavery as long as they can. There is no doubt about this.

KANTHIRAVA, Mangalore, 24th Sep. 1929; and LOKAHITAISHI, Bangalore, 27th Sep. 1929.

Expressing gratification over the resolution brought forward by Mr. Jaykar in the Legislative Assembly regarding the imparting of military training to Indian students, the *Kanthirava* expresses the doubt that the Government may after all not give effect to the resolution, as they are bent upon postponing the grant of *swaraj* to India and throwing all possible obstacles in the way of the Indians acquiring military training. The *Lokahitaishi* also writes in the same strain.

RASHTRA BANDHU, Mangalore, 23rd Sep. 1929.

The Simon Commission's Report.

24. Adverting to a report in the *Sunday Times* to the effect that Sir Simon has recommended, among other things, that it is not possible for England to confer Dominion Status on India for the present, the *Rashtra Bandhu*

remarks that even a stalwart moderate like Sir Chimanlal Setalwad has done well in expressing his dissatisfaction with the report, and concludes that the real intention of the Labour Government will become manifest if such a report obtains support from them.

The Central Indian Committee.

SWADESAMITRAN, Madras, 28th Sep. 1929.

25. Referring to the news that there is much bitterness between some members of the Central Committee appointed to co-operate with the Simon Commission and its President, Sir Sankaran Nayar, on account of the latter having rejected the proposal made by four members thereof to consider a report drafted by them and having, by the exercise of his casting vote, carried his own proposal and that the said four members propose to move a vote of no-confidence in the President, the *Swadesamitran* observes :—It was announced that a quarrel, which already arose among the members of the committee, was settled by the intervention of big personages. We doubt whether the present dispute can be settled so easily. As one of the four members belonging to the opposition has already left England, the vote of no-confidence even if moved may not be carried. Nevertheless, it will show that there is much disturbance in the family. There is no room to expect a different situation in such a committee The members thereof are not the true representatives of the people, nor do they attach primary importance to the interests of the country. The Government appointed some of their favourites to a committee merely because they felt anxious that the absence of a Central Committee would mean the absence of an important factor in the inquiry of the Commission. But there is trouble because each member thereof wants to assert his superiority. Will the Secretary of State for India and others understand the real nature of this committee at least now?

Government of India and panchayats.

AL-AMEEN, Calicut, 22nd Sep. 1929.

26. Referring to the Government's opposition to a resolution moved in the Assembly asking for the appointment of a committee to enquire into the question of revival and improvement of village panchayats, the *Al-Ameen* remarks that the real reason for opposition is clear from Sir Frank Noyce's statement that the measure will involve a constitutional change of a very far reaching character. So the opposition of Government is not at all surprising: for, if panchayats be properly established and conducted, people will become without much delay, self-reliant and qualified for useful self-government. Such a state of affairs in India will be detrimental to the present day mis-government. . . Then the people will begin to object to the heavy taxes, and to top-heavy institutions and there will be no room for the arbitrary powers of the Government. . . Panchayats can become the source of immense national power. So the Government fear that they will turn out to be a strong weapon against them. This is the secret of their opposition.

The Madras finance.

KANTHIRAVA, Mangalore, 24th Sep. 1929.

27. Anent this topic, the *Kanthirava* gives expression to sentiments similar to those contained in the same journal in its issue of the 17th August 1929 reported in paragraph 31 of page 1332 of Report No. 39 of 1929.

Sambamurti's case.

ANDHRA PATRIKA, Madras, 25th Sep. 1929.

28. The *Andhra Patrika* writes :—The Police had taken the initiative in Sambamurti's case without obtaining the sanction of the Government. . . The Hon'ble the Home Member has raised the question why the Government should interefere when the Police have such a power. While it is necessary to obtain the sanction of the Government for prosecutions under the sedition section, there is nothing wrong in requiring that the opinion of the Government should be obtained before demanding security under the same section. It is not yet known why the District Magistrate of Kistna had demanded security, even though Sambamurti made no speech in the Kistna district. It will be necessary that the Government should examine the facts and take suitable action at least in connection with the cases relating to the leaders of the country. But the Home Member would not show such readiness.

SATYAGRAHI, Ellore, 23rd Sep. 1929.

Congressmen on temperance boards.

29. The *Satyagrahi* states that the Andhra Provincial Congress Working Committee resolved that no Congressman being a member of a Congress institution and possessing the right of election should serve on the temperance boards constituted by the Government and observes that this is due to the want of moral force in the programme of work of the Government and its failure to create confidence in the people.

SWADESAMITRAN, Madras, 27th Sep. 1929.

The Labour Commission and shorthand reporters.

30. Referring to the reply given by Sir B. N. Mitra to a question asked in the Legislative Assembly recently by Mr. Jamnadas Mehta, from which it appears that the Government of India have requested the Secretary of State for India to send two shorthand reporters from England on a salary of Rs. 1,900 per mensem to report the proceedings of the Labour Commission, the *Swadesamitran* observes:—The shorthand reporters in India and in Madras, in particular, have everywhere earned the reputation of being very capable. The Indian shorthand reporters alone have reported the proceedings of several Commissions hitherto. The Members, Chairmen and Secretaries of those Commissions have borne testimony to the very efficient manner in which they have discharged their duties. While so, what is the reason for sending for two shorthand reporters from England on a very high salary? We would assert that, except the concession shown to them on account of their colour, they are in no way superior to the Indians in their work. If necessary, let some Indian reporters and the two persons who are going to come from England be tested. We have not the least doubt that the former will score a victory over the latter. The fact that, notwithstanding this, the Government of India have decided to send for two shorthand reporters from England only shows their real mentality and the aversion they have for the Indians. Especially the fact that such a thing has happened in a department which has an Indian as its head only confirms the contention which we have been putting forward from the beginning that there is no use in the Indians merely securing high posts.

DESABANDHU, Madras, 28th Sep. 1929.

The Chief Minister in Madras.

31. Remarking that the 'pranks' indulged in by the Chief Minister in Madras for the last few days are such as to wound the feelings of the public, the *Desabandhu* observes:—There is no limit to the iniquities perpetrated by the President of the Chingleput District Board. This is mainly due to his consciousness that the Chief Minister is a close friend of his. Even the Minister is demonstrating this openly by his actions. It is known to all that a causeway constructed at Uttukottai at a cost of Rs. 46,000 was opened by Sir Thomas Moir. That causeway was greatly damaged by a small shower and this was published in all the papers. Dr. Subbarayan, who is in charge of Local Self-Government, voluntarily issued a communiqué to the press about this matter, stating that there was not much damage. But, the President of the Chingleput District Board got an estimate for Rs. 46,000, the same amount that was spent on its construction, sanctioned by the board for repairing the causeway. If a portion of the flooring of the causeway which has given way is to be repaired by a contractor at a cost of Rs. 46,000, what are we to say of this injustice? Has not this amount been contributed by poor people? Is their money to be robbed like this? We ask whether Dr. Subbarayan is justified in wasting public funds for the sake of a friend of his, especially when he says that no action is to be taken against any one for the damage caused to the causeway and that the Government are going to issue a communiqué on this subject shortly. He was helping his favourites till now secretly, but he has now begun to rob and waste public money openly for the sake of such favourites. Does this not deserve to be condemned by every one? To speak the truth, the Madras Government is being spoiled by Dr. Subbarayan. He seems to have become a Minister only for this purpose. While those who become Ministers should redress the grievances of the public, confer benefits on them, and help them even by carrying on a struggle with the Government, if an occasion arises, we ask Dr. Subbarayan whether it is proper and righteous on his part to waste all money earned by them by the sweat of their brow, instead of devoting his attention to

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the redress of their grievances? So, the public should wake up at least now, come forward to put a stop to the atrocities committed by the present Ministers and devise means to get the present Ministry changed.

SWADESAMITRAN, Madras, 29th Sep. 1929.

Britain and India.

32. Anent the news furnished by the London correspondent of the *Hindu*, that the Indian Princes are considering the invitation extended to them by Pandit Motilal Nehru to send their representatives to a conference to decide the relationship that should subsist between their States and other portions of the country under self-governing India and that, as the speeches delivered by some leaders and the resolutions passed in some places subsequently are such as to engender a doubt about the continuance of the British connection to which they attach primary importance, they await the decision of the Congress in this behalf, the *Swadesamitran* observes:—The continuance of the British connection or the severance thereof depends only on the British. India is prepared to accept Dominion Status, if it is granted before the end of this year. It is only if the British Government do not grant it before end of the year, that the Congress will have to consider what is to be done next. If the Indian Princes really wish for the continuance of the British connection, they may insist upon the grant of Dominion Status before the end of the year. We do not think that any of them will say that India is not fit to have that status. So, if the British Government do not yield, in spite of these Princes insisting upon the grant of such status before the end of the year, there will be no room for their arguing even thereafter that the British connection should continue. They cannot but join British India after that. If, on the other hand, they stand aloof or side with the British Government, their effort will not avail in opposition to the unanimous demand of National India.

III.—LEGISLATION.

OOLIYAN, Karaikkudi, 17th Sep. 1929.

Bills to amend the District Municipalities Act and the Local Boards Act.

33. Referring to these Bills, the *Ooliyan* observes:—Certain amendments have been made in these Bills in regard to minor items. However, a principle which is fundamental to democracy and can be tested well only in the working of the constitution of local boards has been abandoned by Dr. Subbarayan. This is the granting of the franchise to all persons who have attained majority. It is also not proper to conduct a general election once in five years. Certain important provisions regarding the levy of taxes are not satisfactory. The passing of these Bills into law without making amendments therein with deep consideration and circumspection will not produce the desired result.

SAMADARSINI, Madras, 21st Sep. 1929; and SATYAGRAHI, Ellore, 23rd Sep. 1929.

The *Samadarsini* writes:—We trust that our readers are aware how the Madras Government have been seriously considering for a long time past the question of reforming the local self-governing institutions. There is no other go for the people of this Province than to blame themselves for the misfortune that Dr. Subbarayan should prepare such Bills with outward gloss even after consulting several non-official members. Though the eligibility of women to vote is recognized in the local boards and municipalities, it is astonishing that the right of special representation should be recognized in respect of Europeans, Anglo-Indians and such others only and that the same right hitherto enjoyed by the respective important minority communities of the Hindu society by way of nomination should be removed. . . Though Dr. Subbarayan has hitherto been mentioned as one of those who supported universal franchise, it is regrettable that there should be no such generous elective reform in these Bills. . . Though the panchayats are included in the Local Self-Government, they will only act in a narrow spirit under the arbitrary authority of the Registrar-General and will be unable to endeavour for the well-being of the people. Unless the minority communities condemn these Bills and bring pressure to bear on the Executive Government, it is certain that their condition will become worse than that of the depressed classes. The *Satyagrahi* writes:—. . . In the Local Boards Act Amendment Bill, taluk boards seem to have been abolished. This is quite proper. It is good that circle boards should be established in their stead. This

Bill admits that there should be panchayats in every village and that the village alone should form the important factor in the Local Self-Government. The provincialization of the services of local boards is also acceptable. But we should not agree to the narrowing of the electorate. Every one who is not a minor should have the right to vote to the district boards, circle boards and also the village panchayats. As in the case of the district boards, the election of the majority of the members in the circle boards should be made from the entire electorate concerned. It is good that the Bill should be passed with these minor changes.

VASUMATI, Calicut, 20th Sep. 1929; and MITAVADI, Calicut, 23rd Sep. 1929.

Malabar Tenancy Bill as amended by the Select Committee.

34. Commenting on the Malabar Tenancy Bill as amended by the Select Committee, the *Vasumati* says that the amendments are adverse to the interests of janmis. . . A tenancy law is imminent that will destroy the prosperity of janmis. The Raghaviah Committee's report itself was very injurious to them. The amendments made after the Round Table Conference were more so. The Select Committee, in which the tenants party preponderated, increased the injury to janmis. . . Anyhow, there is no room for despair. If it be possible to take united action they will be able to achieve much within the next few days. The *Mitavadi* does not agree with those who fear that the new Tenancy Bill will lead to an increase in litigation. On the other hand it will greatly reduce litigation, particularly in respect of eviction, as evidenced by the experience of Cochin after the new Tenancy Law was introduced there. The paper observes that Mr. Krishnan Nayar's Bill was more satisfactory. The present Bill may lead to some confusion and trouble, but even so it is welcome in the sense that something is better than thing.

SWADESAMITRAN, Madras, 25th Sep. 1929; TAMIL NADU, Madras, 25th Sep. 1929; and DARUL ISLAM, Madras, 27th Sep. 1929.

The Bucket Shops Bill.

35. Referring to this Bill having been passed by the local Legislative Council, the *Swadesamitran* writes:—Innumerable bucket shops have cropped up in Madras within the last two years. The shops were confined to the City originally; but gradually they began to spread throughout the Presidency. It cannot be said that the Bill now passed by the Government will accomplish the object of everyone. It applies only to the City of Madras and, if the owners of 'bucket shops' remove them outside the limits of the City, it cannot do them any harm. That is why a demand has been made for the enactment of a law applicable to the whole Presidency and the Government have now agreed to do so. But we doubt whether, in accordance with the rules regulating the enactment of new laws, it would be possible to get a law passed in this behalf before the next race at Guindy. Even if such a law is passed sooner or later, we do not think that the people can be prevented from resorting to races if a loophole is left in the law proposed to be enacted in respect of the districts as has been done in the law applicable to the City. That is why the Maharaja of Pittapuram moved an important amendment that betting should be prohibited even in places where a horse race is run. It is really unfortunate that it was thrown out by a majority of one vote. By opposing this amendment, the Government have not only lost a good opportunity of convincing the people that they attach primary importance only to the welfare of the latter, but have also given room for their entertaining a wrong impression about the attitude of the Government. The Government are not going to prevent people from betting money in horse races either by the law they have passed now or by that which they intend to pass with reference to the districts. The 'punters' are now having access to bucket shops without an entrance fee. Hereafter they will have to pay this also. Now they are only paying a minimum of two and a half annas. Hereafter a situation will arise when they may have to pay in rupees. This will be the only result of the efforts of the Government. Expressing its great satisfaction at this Bill having been passed by the Legislative Council, the *Tamil Nadu* observes:—The country would have been benefited greatly if it had been provided that betting in horse races is itself illegal. It is regrettable that this has not been done. However, we congratulate the Government on their having enacted a law for preventing at least poor people from being cheated. *Darul Islam* observes:—It is our considered opinion that the 'bucket shop' evil will spread further on account of the passing of this Bill. Even now, there are bucket shops at Tanjore,

Madura, Kumbakonam, Mayavaram and several other places. If the present law is brought into force and the bucket shops in the City are removed, there is no doubt that they will afterwards make their appearance beyond the limits of the City. As a result of the non-intervention of the Government in this matter for the last several years, the gambling spirit has taken a firm hold of the people. To those who are living in cities like Madras, wherein facilities for communication are many, there will not be the least difficulty in going to the innumerable bucket shops that might be started at places like Tiruvottiyur, Saidapet and Adayar. Thus, not only will the residents of the City not be able to free themselves from the evil but there is no doubt that it will also spread widely in rural parts and among poor people and take firm root. This action of the Government only resembles their action in doing propaganda in favour of drink by advocating temperance for the purpose of doing away with the drink evil. It is not known what benefit any one will derive by the enactment of a law which prohibits one form of betting and permits another form.

ANDHRA PATRIKA, Madras, 25th Sep. 1929.

The *Andhra Patrika* writes:—Although it is proper that the Legislative Council has carried out the Bucket Shops Bill introduced by the Government in order to prohibit betting in connection with horse races, the amendment brought forward by the Raja of Pittapur and the discussion thereupon make it clear that the Bill cannot completely root out this evil. . . There is the possibility that after the present Bill comes into force, race clubs will be started in the suburban places like Saidapet, Guindy and Adayar and they will attract all the residents of the City of Madras. . . The Bill as introduced by the Government enunciates that even after the race clubs are abolished, the Commissioner of Police may grant licences to some persons to run their race clubs. Gambling under licence also cannot but prove harmful like gambling without licence. Only those in the good books of the authorities will reap the advantage. Although all the race clubs in Madras are abolished, the gambling of horse races will be carried on at the Guindy races. The sad plight of thousands of people going and wasting money will not be averted. . . At present there is no place within the Corporation limits of Madras to hold the races. Guindy is outside the Corporation limits. According to the amendment of Mr. James, a race ground should be pitched upon in Madras. Money will have to be invested upon this. If this object were to succeed, the absence of race clubs will not be felt any more. Gambling will go on freely. . . We cannot but say that the Government have committed a great mistake in opposing the amendment of the Raja of Pittapur.

ANDHRA PATRIKA, Madras, 26th Sep. 1929.

The Suppression of Brothels and Immoral Traffic Bill.

36. Commenting on the Suppression of Brothels and Immoral Traffic Bill, the *Andhra Patrika* writes:— . . . Sir Muhammad Usman, Diwan Bahadur Krishnan Nayar, Messrs. Muthiah Mudaliyar and Rowlandson, although sympathizing with the objects of the Bill, have pointed out that there will be many difficulties in putting them into practice. But they would not show what these difficulties are. In view of their angle of vision, there is scope to think that the Government will not render any appreciable co-operation in enforcing the Act. . . We wish that the Legislative Council should carefully examine the Bill as amended by the Select Committee, retain the fundamental principles, make important alterations and remove an evil custom which has cast a slur on the society.

SATYA SADHANI, Masulipatam, 20th Sep. 1929 and THELINGA, Madras, 23rd Sep. 1929.

The Hunger Strike Bill.

37. The *Satya Sadhani* writes:—The fact that Mr. Jatin Das, one of the accused in the Lahore conspiracy case, had observed hunger-strike for 63 days and gave up his life as a result of the same, has been echoing all over the country. . . Some more persons have been observing hunger-strike like Mr. Jatin Das and they cannot but fall a prey to death to-day or to-morrow, unless the attitude of the Government undergoes a change. Though the Government exhibited some fairness by consenting to circulate the Hunger Strike Bill in order to ascertain public opinion thereon, the unrest of the country will not cease unless facilities are immediately afforded to political prisoners. It is highly unjust to imprison respectable persons on some suspicion and treat them harshly like ordinary convicts, before their

offence is proved and before they are convicted by a court of law. Further, it cannot but be said that it is still more atrocious to try a case in the absence of the accused and to punish them. Needless it is to say that the Hunger Strike Bill has been introduced with this object. . . So, it is good that the Government withdraw this Bill instead of circulating it for public opinion. There is no other conciliatory course for the Government to adopt than this . . . We respectfully urge upon the Government the need to do justice to political prisoners by withdrawing this Bill with the same outlook with which they consented to circulate it The *Trilinga* writes:— . . . Measures like these establish the fact that the Government of India have no sympathy towards the aspirations of Indians. It is laudable that the youths should endeavour for the emancipation of India from slavery even at the sacrifice of their lives. It is regrettable that the British rulers should still act with an attitude of indifference.

SWADESAMITRAN, Madras, 24th and 26th Sep. 1929.

The Coastal Traffic Bill.

38. Referring to the reply given by Sir George Rainy to the question asked by Sir Purushottam Das Thakur Das in the Legislative Assembly recently as to what the Government are going to do in the matter of the development of the Indian Mercantile Marine, that it is proposed to convene a conference of those who are interested in the matter after Lord Irwin returns to India and effect a compromise, the *Swadesamitran* (24th) observes:—This question has been under the consideration of the Government for several years. Since the Government did not evince interest in this question for some time, Mr. Haji brought forward a Bill in the Assembly. If a law is enacted for reserving the coastal trade of India for Indian vessels, the foreign shipping companies, which are now carrying on that trade, cannot remain as pure foreign companies after a few years. They will have the right of carrying on trade only if they take Indian capitalists as their partners. When they enter into partnership with Indian capitalists, they will have to share the profits with them. Hence, the amount of profit which they are deriving at present will decrease. All the parties in the Assembly except the Europeans support the Bill. Hence, it may be taken for granted that the Bill will be passed. We infer from what Sir George Rainy said yesterday that the Government of India too think likewise. He said that he could not explain at length the meaning of the expression 'those who are interested in the matter' when he was asked to do so. There is no doubt that what he means is that Indian capitalists and European capitalists are interested in this question. If he thinks so, he would be disappointed. The European capitalists have been preventing the Indian shipping companies from rearing their heads. The European shipping companies have been allowing rebates to merchants who consign goods in the steamers of the same company and they have been reducing freights all on a sudden. The Indian shipping companies have suffered loss on account of this. Hence, the discussing of terms and coming to a compromise with European companies, which have prevented Indian companies from thriving, will be a slur on the self-respect of India. Perhaps, Sir George Rainy thinks that, if the Scindia Steam Navigation Company, which has been put to difficulties and loss on account of the unfair competition of European shipping companies, perchance agrees to come to terms, Mr. Haji's Bill might be dropped. If this question concerns only the Scindia Steam Navigation Company and the European shipping companies, this might be done. But, the whole of India is interested in this question. If the Scindia Company agrees to the dropping of the Bill, Mr. Haji who belongs to that company, may be bound by it. But, we do not think that the other Indian members of the Assembly will agree to that compromise. If a compromise is effected now, it will prevent the formation of any other Indian shipping company hereafter. Hence, it will become clear that if, instead of calling together the Indian capitalists belonging to the Scindia Company, etc., and the European capitalists and discussing terms of compromise after Lord Irwin's return, the members of the Legislative Assembly and the European capitalists are called together and the question discussed, no other compromise will be possible than that of passing the Bill into law. Referring to the news furnished to an Anglo-Indian newspaper by its Simla correspondent that, prior to his departure for England, Lord Irwin held a discussion with the Chairman of the Scindia Steam Navigation Company, that he

43. The *Ryot Patrika* writes:—The people are suffering very much on account of the absence of seasonal rains in the Andhra country from Bezwada upwards to Vizianagram for the past two months. . . It is necessary that the Government should, without being indifferent at such a juncture, ascertain the real condition of the crops from their subordinates in time. Indifference on the part of the Government at a time when they ought to be vigilent, will give rise to difference of opinion between the Government and the ryots as regards the condition of crops and will unnecessarily create complicated issues. We urge the Government to ascertain the public opinion and realize the danger that is facing the ryots, now alone and to decide what they should do before such a state presents itself. It is essential that some famine-relief works should be started immediately for the benefit of the helpless agricultural labourers. The Government have to take the necessary interest in this matter. Members of the Legislative Council should try to obtain a suitable explanation from the Government, and persuade them to take to action.

The need for opening famine-relief works in the Andhra country.

RYOT PATRIKA, Rajahmundry, 13th Sep. 1929.

ERRATA.

Report No. 38 *of* 1929.

Page 1286, paragraph 7, line 40, *for* 'latter' *read* 'later'.
„ 1299, line 36, *for* 'much' *read* 'must'.

Issued, on 10th October 1929.]

CONFIDENTIAL. No. 41 of 1929

REPORT

ON

ENGLISH PAPERS EXAMINED IN THE SECRETARIAT, FORT ST. GEORGE,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the week ending 12th October 1929.

District Magistrates are requested to send to the Chief Secretary to Government, Public Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS.

I.—Foreign and Dominion Politics.

Voice of Youth (Monthly), Madras, 10th Sep. 1929.

Egypt.

1. The *Voice of Youth* writes:—"Though some of the Egyptian people seem to be satisfied with the Anglo-Egyptian proposals they have however failed to meet the demands of the Nationalist party. Even these terms according to the opponents of Mr. Henderson are said to involve a radical change in the policy of Britain towards Egypt and to be 'a sweeping and dangerous surrender of principle.' The present draft treaty is only a sequel to former negotiations to end the unsatisfactory relations and is calculated to bring about a spirit of alliance and friendship between the two countries. It is mere hypocrisy to think of establishing lasting friendship with a country where the greed of Imperialism still prevails as could be seen from certain provisions of the agreement. Egypt has not been able to rid herself of unwanted interference on the part of Britain which arrogates to itself the right to train the Egyptian army and to impose her own financial and Police officers. A country which has tasted power and has been in the habit of exploiting subject countries is not expected to give up its hold easily."

Hindu, Madras, 5th Oct. 1929.

Kenya.

2. The *Hindu* writes:—"Sir Samuel Wilson's report on his enquiry in East Africa justifies the worst anticipations entertained by Indians both in this country and in Kenya. He recommends a form of centralized control over important subjects like Customs, Posts, Telegraphs and Railways which, though he tries to camouflage it as a federation for purely economic ends, is really the thin end of the wedge for introducing complete political federation with its concomitant of political domination in all East Africa for the Kenya whites and their aims of colonial government. That this is his real intention is made clear by his proposals in regard to the composition of the Central Council which is to assist the High Commissioner in administering the central subjects. In this Council there will be a nominal official majority, but the non-officials who will be a little less than 50 per cent of the entire strength are 'to be nominated by the High Commissioner on the recommendation of the Governors concerned who should consult unofficial members of the Legislative Councils.' The choice will thus be practically in the hands of the various Governors who, in their turn, would find their office not worth an hour's purchase if they refused to bow meekly to the dictates of the white planters in this matter. The Central Council will therefore resolve itself into a white Parliament which will be supreme (subject, of course, to the theoretical interference of the Colonial Office) in regard to the key-subjects of the administration. In a rich and rapidly developing country, the intensive exploitation of whose resources is regarded as legitimate in the interests of the world at large, it would be perfectly futile to try to keep economics and politics in water-tight compartments. Every measure for economic improvement is bound to have its political repercussions and political bias—which term in East Africa is more or less interchangeable with racial bias—cannot but affect every decision taken with the ostensible object of promoting material prosperity. The domination of whites in this Central Parliament, coupled with the transference of the real power in the Kenya Legislative Council to the whites, which is the open aim of Sir Samuel Wilson's proposals in this behalf, will inevitably mean the going under of the native African, the Indian and in fact every other non-white race in these colonies. Luckily, there is one great obstacle to Sir Samuel Wilson and his like having their own way. Tanganyika is a mandated territory, and the maintenance of the equal status of all communities in it is guaranteed by the terms of the mandate. The Indians in the territory have drawn Sir Samuel's attention to this fact and entered a caveat against any closer union on the perfectly correct ground that it would affect the autonomy of Tanganyika, and further that it would adversely affect the

status of the Indians there. That this fear is by no means fanciful is shown by the fact that the Governor of the territory is also opposed to closer union until an authoritative committee in London enquires into the question of native policy. In other words, Tanganyika does not want Kenya standards in the treatment of non-white races imposed upon her. Sir Samuel Wilson apparently hopes to evade this objection by simply describing his scheme as aiming at economic union and not political federation. But, as we have shown above, it will mean much the same thing, call it by any name. The British Government, if it has any regard for League principles or its obligations to the League, should not sanction any scheme whose effect would be to coerce Tanganyika into a federation. . . . Indians are equally clear that they do not want a federation and that they will not be satisfied with a handful of elected seats (let alone nominated ones) coupled with a promise from the British Government—which would mean nothing—that the door to a common electoral roll would not be closed. We do not know who Sir Samuel's 'leading Indians' were, but it could not, of a certainty, have been any one who could speak with authority for the Indians. The East African Congress, it will be remembered, emphatically repudiated the Hilton-Young suggestion that a common roll should be dependent on white consent. And we have very good authority for stating that not only did Kenya Indians unequivocally inform the Right Hon'ble V. S. Srinivasa Sastri, when he went out there, that they were irreconcilably opposed to this recommendation of the Commission but also that Mr. Sastri himself was very emphatic in informing Sir Samuel on behalf of the Indian community that the common roll should be granted at once and unconditionally. The only explanation that we can think of for the misapprehension under which Sir Samuel evidently labours is the unfortune cablegram sent by the Government of India to His Majesty's Government in March last in which they welcomed, by oversight or by set purpose we cannot say, the Hilton-Young recommendation. But if Sir Samuel would, for his own purposes, take the Indian Government as speaking in that despatch for the Kenya Indians, the Labour Government would now have no excuse for making the same mistake. The Indian Emigration Committee at its recent meeting made it perfectly plain that Indians cannot be a party to any settlement that would make the common roll dependent on the sweet will and pleasure of the whites. While suggesting that the Wilson report should go before a joint Parliamentary Committee, they made it clearly understood that there could be no compromise on this vital question. The Committee in terms and with unanimity declared that, even if the Government of India had any ground for taking the position they did in March last, subsequent events have made it obligatory on the Government of India to insist on the common roll without reference to the consent of the whites. It is up to Lord Passifield and the British Cabinet therefore to ignore the theatrical ultimatum of the whites which Sir Samuel Wilson would evidently like to use as a trump card and to examine the whole question in an impartial spirit in the light of solemn undertakings given in the past. And it is up to the Government of India who, if one may judge from Sir Fazl-i-Hussain's astounding statement in the Assembly the other day, are guilty of a serious lapse from the standard of an accepted policy as to Colonial Indian affairs, to put themselves in the right with public opinion, if they can, by publishing the revised views, if any, they have forwarded to the Home Government on the subject since March last."

SWARAJYA, Madras, 5th Oct. 1929.

Swarajya comments:—". . . It is a significant comment on Sir Samuel's report that His Majesty's Government have been at special pains to emphasize their non-committal attitude towards it. The report spells the economic doom of Indians in East Africa. There was never a more critical juncture in the fortunes of the latter, and there is not a moment to lose for the people and Government of this country to exert all the power and influence at their disposal to avert the danger that threatens the existence of their nationals abroad."

DAILY NEWS, Madras, 7th Oct. 1929.

The *Daily News* states:—". . . It is a deliberate and ill-concealed attempt on the part of Sir Samuel Wilson to perpetuate, under cover of trusteeship, the political domination of the microscopic white settlers in East Africa and reduce to a nullity the inalienable rights of the natives and of the Indian settlers

who made East Africa what it is by their unflagging industry and who own enormous vested interests in that country. The usual slogan 'white man's burden' and the usual domineering tendency characteristic of English diehardism, are rampant in the Report under reference. Of course, nothing more than what is jingoistic and reactionary was expected from Sir Samuel Wilson's racial animosity. The worst apprehensions entertained by the Indian public and voiced by the East African Indian Delegation, have been fully justified by the racial prejudice that is rampant in the whole Report. . . ."

The *Hindu* writes further on the subject:—"The full text of Sir Samuel Wilson's Report serves to clear up a number of doubtful points. It will also, we trust, serve to open the eyes of the Government of India to the reality of the danger that threatens our fellow-countrymen there and to the mistake, which they committed in their cablegram to the Secretary of State in March last, of having resiled from the firm position which they had all along taken in regard to the question of a common roll. The mission of Sir Samuel Wilson in East Africa, it is now plain, was undertaken, not with a view to implement the recommendations of the Hilton-Young Report, but to find out by what means a show might be made of saving the Report and yet the Kenya whites, who were pressing the late Conservative Government for its wholesale rejection, might be placated. . . . Sir Samuel Wilson's Report proceeds on the assumption that its object is to make proposals anew. The Report itself was regarded by the whites, we think correctly, as 'implying the condemnation of the whole policy of white settlement in East Africa;' and Sir Samuel Wilson adds: 'The European communities in Kenya and Tanganyika strongly resented the implication, which they regarded as running through the Report, that the white community in East Africa could not be trusted in their dealings with the natives and could not be treated in the same way as the white communities in other parts of the Empire.' So far as the principal question of the East African Federation and the rights of the natives of the soil to participate sooner or later on equal terms in the rights and responsibilities of the future government of the federation and the exploitation of its resources are concerned, it is plain that the principles of the Hilton-Young Report, notwithstanding the unduly cautious reservations contained in it in respect of natives as also of Indians, will be considered sound by all unprejudiced observers and students of East African affairs. The expectation of the 'fruition of full self-government' confined to the small British section of the population—which the whites claimed was the policy enunciated by Mr. Winston Churchill and implied in the White Papers of 1923 and 1927—was thus defeated. There can be no doubt that the conclusions of the Hilton-Young Report on this principal issue, made after exhaustive investigation, are such as the present Labour Government are bound, in accordance with their accepted principles, to wholly endorse, whatever the late Conservative Government may have intended to do. Sir Samuel Wilson's Report of the state of feeling in the several colonies in East Africa on this matter, shows that this suspicion and distrust of the European community in Kenya is fully based upon facts. The European community itself in Kenya, according to him, is unwilling to accept a closer union because it would entail the abandonment of the 'dual' policy and because the interests of the white settler in Kenya will be sacrificed 'in order to bring the policy of that colony into line with the policy suitable for Uganda and certain parts of Tanganyika.' In other words, the position which the whites have managed to acquire in Kenya, they seem to feel, is one of greater dominance and advantage to them than that of the whites in Uganda or Tanganyika where the rights and interests of natives have apparently received fairer treatment. . . . The notoriety of Kenya, therefore, in regard to its treatment of Indian and native rights and interests seems thus to be unique and it is remarkable that, in spite of it, Sir Samuel Wilson should in the report attempt to support their claims in the manner he has done. . . . It is apparent that Sir Samuel Wilson's Report is virtually a kind of departmental critique of the Hilton-Young Report undertaken and carried out with the assistance of the representatives of the white population in East Africa who were so wholly opposed to its basic principle. We can, therefore, understand the real inwardness of the proposals of economic federation and the modifications of the Hilton-Young

HINDU, Madras, 9th Oct. 1929.

recommendations which they involve as an attempt to make a new scheme of closer union acceptable to the whites. So far as India is concerned, the principal issue with which she is directly concerned is that of the position of Indians in East Africa and this revolves principally round the question of the common roll in Kenya and the proposals of official and non-official representation in its Legislative Council, as well as some other minor questions connected with the setting up of advisory bodies to the High Commissioner and with the services. . ."

HINDU, Madras, 5th Oct. 1929.

India and the League of Nations.

3. The *Hindu* has the following:—"India has been a member of the League of Nations ever since its establishment. To all appearance she has been an active member at that, her 'representatives' regularly attending and voting at meetings of the Assembly. But it is an open secret that whenever she spoke it was the words put into her mouth by the British delegation and her vote was only part of the Empire 'bloc'. The fact that Sir Muhammad Habibullah, the leader of the Indian delegation to the session of the League Assembly which has just ended, felt constrained to ask, along with people in this country, 'When may India hope to take her place among those who determine the higher policy and discharge the highest responsibilities of the League?' proves this conclusively, if proof were needed. In short, the Indian delegations have been content to play second fiddle to the British and while India pays the piper she has never once called the tune. The time has come when all this must change. . . The fact that an Indian was chosen this year to lead the delegation, is a hopeful augury, because it shows that considerations of prestige have yielded to the demands of progress. But that is only a drop in the ocean. There are a thousand and one directions in which India's position in the League has to be revised before the average Indian can be expected to take any interest in the League. There is the question of membership of the Council. Membership of the Council is no empty honour but one which confers a definite status on its possessor in the counsels of the League. Hence we find that the Irish Free State Government intend to make a bold bid for a seat on the Council in the next Assembly. Care should be taken 'to remove the suspicion that now exists that the only result of sending India to the Council would be to add another unit in support of every British thesis.' To achieve this it is necessary that the contact between Delhi and Geneva should be direct and not via London. . ."

II.—HOME ADMINISTRATION.

(*k*) *General.*

DAILY NEWS, Madras, 30th Sep. 1929.

The President-elect of the Congress.

4. The *Daily News* remarks:—". . . The election of a person of the antecedents and ideals (Jawaharlal Nehru) as the President of the Congress must prove an eye-opener to the die-hards, in the bureaucratic hierarchy in India and in England, who drone away their lives in the complascent contemplation of their vatican infallibility. Now, what is the lesson which the Secretary of State for India and Mr. MacDonald have to learn from the Pandit's election? The lesson is writ large in every page of current Indian history. The lesson is neither more nor less than that, before the political situation in the country gets out of the hands of these who stand for British connection it behoves that the powers that be concede the minimum Indian demand and thus rally the saner and sober elements in the public life of the country. The note of warning which we have sounded is neither a blustering menace nor a diplomatic legerdemain. It is a statement of stern fact. . ."

CATHOLIC LEADER, Madras, 3rd Oct. 1929.

The *Catholic Leader* states:—"The election of Pandit Jawaharlal Nehru as President of the Lahore Congress by the All-India Congress Committee is not an event in which the *Catholic Leader* would be interested in ordinary circumstances. He owes his position to the refusal of the presidentship of the next session of the Congress by Mr. Gandhi. Pandit Jawaharlal may be a high-souled patriot, but we doubt if he is a proper guide to direct Congress affairs in one of its most critical sessions. He has advocated common ownership of the means of production

and distribution and though the majority of the Congress members may not agree with his views in this matter, his election at this moment looks as if the seal of approval has been placed upon his socialistic creed. India is not a country in which socialism will make much headway but still such actions may lend force to the movement. And all right-thinking citizens should exert their influence to prevent the dissemination of teachings, subversive of the social order."

Round Table Conference.

SWARAJYA, Madras, 4th Oct. 1929.

5. Writing under the heading "Test of sincerity for the Premier", *Swarajya* observes :—"Rumours of a Round Table Conference are very much in the air of late. . . It is a matter of no consequence whether the invitations for a Round Table Conference are issued directly or through organizations, the essential thing is that the invitees should be men of weight and influence in the country. There is however one indispensable pre-requisite for the success of any Conference for the settlement of the Indian problem that the Premier may be having in view. Political negotiations cannot be conducted in an atmosphere of suspicion and distrust, and if Mr. MacDonald is really earnest about a proper settlement of the Indian constitutional problem, he should forthwith undo the mischief done by the Conservative Government and create a more favourable atmosphere for mutual sympathy and understanding. The present campaign of official repression in India should be stopped, all political trials should be abandoned, the Public Safety Ordinance should be withdrawn, and the affront of the Simon Commission scrapped. Unless this preliminary test of sincerity is fulfilled, it would be futile to expect any good from a Round Table Conference."

The Labour Government and India.

HINDU, Madras, 8th Oct. 1929.

6. The *Hindu* writes :—" . . . Two facts stand out prominently which compel the Government to come to a speedy decision on the subject. In the first place, whatever the Simon Commission might do, its report must necessarily be incomplete, for that Commission must leave out of account the place of Indian States in the future constitution of India. And it is now recognized more than ever that the future of political India as a Dominion in the British Commonwealth cannot be decided without determining the position of Indian States in the constitution. Indian States and British India must advance together. In the second place, it is obvious that the British Government have to follow a policy which would fit in with the political situation in India; and nobody who knows the mind of India at the present time, judging by recent events, can have a shadow of doubt that it would be the height of folly not to take immediate steps to satisfy the bulk of public opinion which demands the establishment of full responsible government on the basis of full Dominion Status as defined in the Nehru Report or something very similar to it. In his message to the Labour Conference Mr. Wedgwood Benn is reported to have stated that after four months of hard daily work devoted to the study of Indian problems, he was now in a position 'to contribute something to Indian policy which will harmonise with the ideals of the Labour party.' If this statement means anything, it means that the tutelage of India should end at once and that, in the words of Mr. Ben Spoor in 1927, 'India must be recognized without unnecessary delay, as a free, equal and unfettered partner in the British Commonwealth of Nations which is her inalienable right.' Successive Labour Conferences have affirmed the necessity for the application of the principle of self-determination to India and demanded that India should be given Dominion Status without any delay. Mr. MacDonald himself, when he was burdened with less responsibility than he now shoulders, declared in no halting terms that the British idea of putting off Indian self-rule in order that she may be trained for it by her British masters was folly because India was ready for self-government and the only training she needed was that of her own experience."

The Indian Central Committee.

HINDU, Madras, 10th Oct. 1929.

7. The *Hindu* comments :—"The Indian Central Committee, eight members of which have managed to produce seven different reports, has but fulfilled the law of its being. In origin it was a conglomerate of disparate entities who had only this in common that each of them spoke for himself and none for the nation. So one is scarcely

surprised that the Committee has ended as it began, each member of it more deeply entrenched behind his own prejudices and all happily unconscious of that moral compulsion to discover a basis of unity which could move only those in whom the country has confidence and to whom it looks for a lead. The Committee has, all unwittingly it may be, done a great service to India. It has shown that no caucus or cabal of interested cliques in league with the bureaucracy can hope to persuade either itself or others for long that it speaks for the nation; the centrifugal tendencies invariably operating under such conditions must necessarily come to a head and then the cliques and cabals are seen for what they are. Our profoundest sympathies go to Lord Irwin who was made to father this ill-assorted and unrepresentative Committee against the unequivocal decision of the Legislative Assembly, and to Sir John Simon even whose ingenuity must, one fancies, stand aghast at the prospect of having to reconcile or make sense of the endless permutations of opinion the Committee has achieved."

VERNACULAR PAPERS.

I.—Foreign and Dominion Politics.

Indians in East Africa.

Andhra Patrika, Madras, 27th Sep. and 5th Oct. 1929.

1. The *Andhra Patrika* (27th September) writes:—Though Mr. K. C. Roy has withdrawn the resolution introduced by him in the Legislative Assembly relating to the question of the Indians in East Africa, yet the hard lot of the Indians and the indifferent attitude of the Government have become evident. There is no gainsaying the statement made by Mr. Srinivasa Sastri that everything should be considered to have been lost if Kenya is lost. . . The East African problem is proving to be an acid test. Will they (the Labour party) agree to make East Africa too, a settlement for the whites, relegating the Indians and other coloured races to an inferior position or will they successfully carry out their professed duty of trusteeship? One thing or the other will be decided soon. But there is no room for hope in the present circumstances. . . The reply given by Sir Fazlulu Hussain, the Government member of India, to Mr. Roy is very disappointing. He has expressed his helplessness by saying that the Government of India will act only as a legal counsel in this connection. The late Lord Curzon remarked that the Indian Government is a subordinate government. It appears that the Government members have fully realized this fact. . . It may be said that the hard lot of the Indians both at home and abroad will never be ameliorated until the system of the Indian Government undergoes a change. The chief reason why the Indian Government do not put up a bold fight on behalf of the Indians is, that it is responsible not to the people but to the British Government. . . If the British Government should fail to make a proper settlement on the 16th of October, it becomes evident as observed by Lord Olivier that the British Empire is an empire of the whites and the Indians cannot have a respectable place in it. The *Andhra Patrika* (5th October) writes:—Sir Samuel Wilson's report is published to-day. As anticipated, this Report looks detrimental to the Indians on the very face of it. The Colonial Minister states that the British Government are not bound to accept it. If it be so, it will be well that the proposals of this Report are not put into force in view of the disapproval of the Legislative Assembly (of India) and of the Indians in East Africa. . . Sir Samuel Wilson's idea that Indians should be eligible for nomination alone and not for election is proof to show that he does not cherish the idea of setting up common electorates. . . The British Government's right of trusteeship will depend on their tactful handling of the problem of the Indians in Kenya. Kenya is proving to be an acid test. In case England fails in this test, confidence in her will be entirely lost.

Swadesamitran, Madras, 5th Oct. 1929.

Referring to the report of Sir Samuel Wilson about East Africa, the *Swadesamitran* writes:—The deputation of Sir Samuel Wilson to East Africa by the Conservative Government was evidently the outcome of a fraudulent intention. The Hilton-Young Commission had recommended that a High Commissioner should be appointed to take the preliminary steps for giving effect to its recommendations. As these recommendations were opposed by the Europeans in Kenya, the British Government were afraid to give effect to them and sent Sir Samuel Wilson to sound the opinion of the different communities there. It is seen from his report that he is a very tactful person. He has suggested that the demands of the Europeans should be satisfied and that the Indians should be placated by sweet words. His report will demonstrate to the world the magnanimity of the Indians in Kenya and the avarice of the Europeans there. Though the number of the Indians is greater than that of the Europeans there, the former do not demand representation in the legislature in proportion to that number nor do they wish to make their influence felt in the administration. Their desire is only to secure protection against the harassing of the Europeans. They demand the introduction of a common electoral roll on the ground that the Europeans who

seek election will have then to secure the votes of the Indians also and give an assurance herefor that they will not act prejudicially to the interests of the Indians and that this will secure harmony between the two communities. This demand was supported by the Hilton-Young Commission, but is opposed by the Europeans. Sir Samuel Wilson's advice is that the settlement of this dispute can be put off and six seats can be reserved for the Indians in the legislature. He adds that they are prepared to accept this, if they are assured that the question of a common electoral roll will be kept open. But we have no faith in the talk about 'to-morrow'. The Indians in Kenya should boldly carry on a struggle on the principle of 'now or never'. Unless they agitate for the introduction of a common electoral roll and succeed therein, their case will be a lost one. This legitimate proposal has the support of the Hilton-Young Commission and it has already been supported by the Government of India. There has been no difference of opinion between the latter and the Legislative Assembly on this point. But the observations of Sir Fazlulu Hussain on this subject at the last session of the Assembly were non-committal in character. He said that the Government of India could not do anything more than represent the case of the Indians. Kenya is not a Dominion like Australia or Canada enjoying rights of self-government. It is subject to the control of the Secretary of State for the Colonies in Britain, who is bound to act justly. If he thinks that the contention of the Indians is reasonable, he should venture to accept it and ignore the wrath of the Europeans. If the Government of India think that our contention is just, they are bound to press for its acceptance. They should act with the consciousness that they are a mighty Government in the British Empire. Sir Muhammad Habibullah displayed only this mentality in regard to this question, and he is fortunately in London at the present time conferring with the Secretary of State for the Colonies. It is the duty of the Indians to strengthen his hands and it is equally that of the Government of India too.

QAUMI REPORT, Madras, 29th Sep. 1929.

Lord Olivier's statement justifying Indians' demands in Kenya.

2. Referring to Lord Olivier's opinion published in the *Hindu*, Madras, in respect of the rights of the Indians in Kenya, the *Qaumi Report* writes:—Lord Olivier's strong arguments are irrefutable. It cannot be said that His Lordship fails to realize the needs of the whites there, nor can it be held that he is unreasonably partial to the Indians. Whatever His Lordship has stated is therefore sound and just, and is in the general interest of the British Government. Will not the Labour Government take into consideration the impartial suggestion of a powerful leader of their own party?

AL-AMEEN, Calicut, 29th Sep. 1929.

Iraq and Britain.

3. The *Al-Ameen* expresses surprise at the satisfaction which Iraq feels in being promised a membership in the League of Nations, and says that India's membership in the League of Nations has not in any way changed her mean condition or the economic robbery that is being carried on in India by Englishmen. On the other hand only a new channel has been cut thereby and the drainage of money by westerners speeded up. . .

TAMIL NADU, Madras, 30th Sep. 1929.

The British Premier's visit to America.

4. The *Tamil Nadu* writes:—Though America and England have signed the Kellogg Pact, the dispute between these two countries about the reduction of the number of warships has not been settled. Mr. MacDonald is now visiting America only to come to a settlement on this point and strengthen the mutual friendship between the two countries, which is very essential to prevent war and to bring about peace throughout the world. So, we too pray that the mission of Mr. MacDonald may prove successful. But, we doubt whether the object of the British will be accomplished, for there are two chief obstacles to it. The present citizens of the United States of America belong to the race of Englishmen who migrated from England some centuries ago. Nevertheless, they began to hate the English system of administration and established a Republic. After this, several races of Europe like the Irish, the Germans, the French and the Russians settled in America. Therefore, all these have joined together and are carrying on a campaign there hostile to Englishmen. Another important point

has to be noted in this connection. The British have gained control over some countries by means of their military strength and have been promoting and safeguarding their trade. But the Americans have been promoting their trade throughout the world by means of the superior quality of their goods and their business tactics. There is nothing strange in this having led to a keen competition between the Americans and the British in the matter of trade. Apart from these difficulties, India serves as a big market for the sale of the British goods, as she is bound closely to the British. To add to this, there is the Japanese competition also. Japan is advancing rapidly both in the matter of civilization and population. There is, therefore, a necessity for the Japanese gaining control over some country in Asia, and the domination of the British in Asia is now an obstacle in the way of the progress of Japan in different directions. So, a war may occur soon between Britain and Japan. The Chinese too have developed a spirit of nationalism and are becoming a great power. We need not point out that the rise of China is a great menace to British domination. In these circumstances, the support of the Americans is very essential, if the British domination in India is to be permanent. If England does not have the support of America in the war that may occur hereafter, the British Empire will doubtless be shattered. Further, the help of America is very essential for the British to retain India. We ask the British politicians whether it will not be better for Mr. MacDonald to secure the friendship of India itself, instead of proceeding to America for the purpose of securing its friendship and co-operation to prevent the pan-Asiatic movement gaining strength and keep India under subjection. The world is round and America is situated just opposite to India on the other side. What is day for India is night for America. In spite of this, the British Premier is falling at the feet of America for the purpose of retaining India. We can confidently assert that if, instead of this, the British grant *swaraj* to India and thereby secure her goodwill, co-operation and military help, the Great Powers cannot wage a war against the British Empire even if all of them join together. We ask the British whether they can deny that it is enslaved India that is the cause of the many wars that occurred in the past and the war clouds that have been appearing of late in the horizon. It is enslaved India that is creating among the Great Powers a wretched greed for territorial aggrandizement and a spirit of mercantile competition. It is therefore the grant of *swaraj* to India that will form the basis of the welfare of the human race and the peace of the world. We deem it to be a vain task on the part of the British Premier to have started on a visit to America and on the part of the British to make a big fuss about this visit, without realizing this incomparable truth.

SWADESAMITRAN, Madras, 3rd Oct. 1929.

The representation of Indian capitalists at the International Labour Conference.

5. Referring to the cables sent to the President and the Executive of the International Labour Conference at Geneva by two Indian Chambers of Commerce in India objecting to the choice of Mr. B. H. Brown as the representative of Indian capitalists, the *Swadesamitran* observes:—It has become common for the British to say that they are better qualified than the Indians to decide which things are conducive to the welfare of India. It is perhaps in accordance with this principle that they have chosen Mr. Brown as the representative of Indian capitalists. If the President and the Executive of the International Labour Conference are to respect the resolution passed in 1926, they have no other alternative than to consider the objection raised by two Indian Chambers of Commerce and send away Mr. Brown for, the Committee of the International Labour Conference examining the certificates of delegates resolved in 1926 that the delegate of every country should be a person born in that country itself. We do not think that even the British can argue that Mr. Brown satisfies this condition. But, considering the influence wielded by Great Britain among the institutions at Geneva, we doubt whether Mr. Brown would be prevented from participating in the Conference. While the rights of Indian capitalists are greatly opposed to those of British capitalists, the choice of a Britisher as the representative of Indian capitalists may prove advantageous to British capitalists and increase their voting strength. But it is a day-dream to expect that he will safeguard the rights of Indian capitalists. It is not known why India

should, in these circumstances, agree to send representatives to these conferences, which are said to be of an international character.

DRAVIDAN, Madras, 5th Oct. 1929.

Situation in Palestine.

6. Remarking that the British Foreign Secretary has clearly stated that, under the control of the British, Palestine will be made a country of the Jews, the *Dravidan* writes:—The Arabs form the majority of the population of Palestine and so it can be only a country of the Arabs and not of the Jews. But, as the Jews happen to be rich and the economic resources of the world are in their hands, all the powers including America, have ventured to set apart a separate country for them. Hence it was that Palestine, an Arab country wrested from the Arabs, was handed to the control of the British by the Great Powers. When the British undertook this control, they assured the Arabs that they would be granted powers of self-government. It was, as a result of a similar assurance given before, that the Arabs of Palestine fought against the Turks in the great war, and they were anxiously awaiting the fulfilment of the promise of the British. Instead of granting self-Government, the British made a larger number of Jews than Arabs settle in that country and the number of the former began to increase gradually. Further, Lord Balfour had declared that this country would be made a country of the Jews. It has now become clear that the British never really intended, even when they promised self-government to Arabs, to carry out the promise. So the position of the Arabs is very pitiable. It is essential for the British to keep Palestine. An enormous quantity of potash can be had from the Dead Sea and they are not the people to lose the benefit to be derived herefrom by granting liberty to the Arabs. The British, who are ever intent on making a profit, will never grant self-government to the Arabs. They will grant Dominion Status and even that only to the Palestine of the Jews and not to that of the Arabs. They are evidently scheming to fill that country with the Jews, grant Dominion Status to it thereafter, since it is occupied by whites like themselves, and annex it to the British Empire. This may come to pass, for the valour of the Arabs will not avail before the British cannon, poisonous gas and ærial fight. Further, there are recent instances of the French having subdued the Arabs of Syria by the use of cannon, when the latter strove to attain liberty, and of the westerners having adopted a similar course when the Moors in Morocco became turbulent. There is the question of the Muslim world standing by Palestine. But let us gauge its condition. The Muslims in India may raise a vain cry. Circumstances here do not permit their rendering any other help than that of giving money. Besides, even this may be difficult in view of the lack of unity between the Muslims and the Hindus here. Ibn Saud of Iraq will only befriend the British, as his own position will be endangered, if he opposes them. Even Egypt is not in a position to act against the British on any account. We need not say much about Afghanistan. So, the Arabs of Palestine stand alone. Other Arabs and Muslims can only sympathize with them and cannot render any help. As for the British giving up Palestine to the Arabs on the mere ground that they had given a promise to this effect, every one should note that the former are not the people to attach any value to promises.

II.—HOME ADMINISTRATION.

(a) Police.

ANDHRA PATRIKA, Madras, 28th Sep. 1929.

Police Administration Report for 1928.

7. In the course of its comment on the Police Administration Report for 1928, the *Andhra Patrika* observes:—The Government have expressed their satisfaction in respect of the Police Administration for 1928. . . . It cannot be a desirable sign that the expenditure of the Police Department should enormously increase while several other departments are emaciating for want of funds. . . . If the Government want to effect a permanent reduction in the number of crimes, it is essential that they should take suitable steps to lesson the poverty of the people. Unless attention is paid to this matter, it is not possible to remove crime. . . . In the olden days, kings used to shoulder the responsibility of restoring lost property to the people. If the property should not be forthcoming, it was up to the king to make good the loss. Since the present day Government

have no such responsibility, the people are not able to derive any satisfaction from the mere punishment of offenders. The Inspector-General of Police has remarked that the progress made in the matter of investigation of crime is meagre. The report makes it clear that there is still ample scope for progress in this direction.

(*b*) *Courts.*

SWADESAMITRAN, Madras, 3rd Oct. 1929.

The reduction of court fees.

8. Referring to the reply given by the Hon'ble the Law Member to a question asked in the Legislative Council recently that the Government have no intention of reducing the court fees inasmuch as it would affect their revenue, the *Swadesamitran* observes:—While this same Law Member was an ordinary member of the Legislative Council, he was urging every year the reduction of the courts fees which were enhanced as a temporary measure. Since the Government had stated, while enhancing these fees, that they were doing so only as a temporary measure, he was justified in demanding the reduction of the fees. But his mentality changed as soon as he accepted office. If the Government should thus act in a manner contrary to what they have stated in the Legislative Council, how can the popular representatives have any confidence in their words in future?

(*c*) *Jails.*

SWADESAMITRAN, Madras, 30th Sep. and 1st Oct. 1929; and NAVASAKTI, Madras, 2nd Oct. 1929.

The treatment of political prisoners.

9. Commending the action of the twenty-six accused in the Meerut conspiracy case in having suspended their hunger-strike, the *Swadesamitran* (30th September) observes:—The great change that has been brought about in the attitude of the Government as a result of the rare sacrifice of Jatindranath Das proves that the resort to hunger-strike is the best course for compelling the Government to accord proper treatment to political prisoners in jails. Though the accused in the Meerut conspiracy case have now suspended their hunger-strike, the resumption or the giving up of the strike by them depends on the steps that may be taken by the Government. The Government of India might have understood the public opinion in respect of this matter even from the decisions arrived at on the resolutions brought forward in the Legislative Assembly touching the death of two patriots as a result of hunger-strike. There is no doubt that, when the Hon'ble Sir James Crerar met the leaders of various parties at a conference recently, the latter would have clearly expressed the feeling of the people in the matter. Hence, we hope that the Government will take the necessary steps promptly so that there may be no necessity for any political prisoner resorting to hunger-strike in future. The *Swadesamitran* (1st October) writes:—The jails are becoming places of penance. Many persons who are carrying on a struggle for getting rid of the present system of administration in India and making the government responsible to the people are being sent to the jails. Though it is but natural for those who are interested in prepetuating the present system of administration to clap in jail those who are striving to get rid of it, the former are according the latter such treatment in the jails as is calculated to destroy their souls without being satisfied with sending them to the jail. One who has been convicted for having delivered speeches calculated to exite disaffection towards the Government is not a thief, pickpocket or murderer. He made the speeches with the lofty object of getting rid of the present system of administration. The administration of jails is being conducted in such a manner as to deny good food and good company to such a person. Further, according to the law, under-trail prisoners should be deemed to be innocent till their guilt is proved. But the hardships they experience in the jails are unbearable. Though they are entitled to be afforded in the jail the same facilities as they can enjoy if they live outside, they are treated only like thieves who have been convicted. The Government who amend ever so many laws can amend the jail regulations also. The popular representatives will be prepared to co-operate with them in this matter. The Government should come forward to amend the Jail Regulations in such a way as to deem all seditionaries as political prisoners and to treat them in the jail according to their status. It is but natural that the Government should

use all their powers to crush the national struggle but India only asks them to carry on a righteous struggle. Referring to the resolution moved by Mr. Satyamurti Ayyar in the Legislative Council recently regarding the treatment of under-trial and convicted political prisoners in jails, the *Navasakti* observes:—It is noteworthy that the Government did not oppose this resolution but remained neutral at time of taking votes. The Government of India have admitted in the several communiqués issued by them that under-trail prisoners should be deemed to be innocent until the charge against them is proved and that political prisoners should not be treated in jails like ordinary criminals. It is understood that the Government of Madras have started an inquiry as to how these principles should be observed in practice. If, as a result of this inquiry, a non-committal communiqué is issued, no one will be satisfied with it. It cannot be stated that the treatment accorded to political prisoners in the jails under the control of the Madras Government is satisfactory. The patriots, who are charged with the offence of sedition and who cheerfully accept imprisonment, are persons who have noble aims. It is the duty of a righteous Government to treat them honourably.

ANDHRAMATA, Nellore, 25th Sep. 1929; and DEENABHANDU, Masulipatam, 2nd Oct. 1929.

The *Andhramata* writes:—The lot of those imprisoned for the offence of sedition is unimaginable. It is not right on the part of the Government to refuse the special facilities which these prisoners require in jail. The methods of forcible feeding adopted and the consequent pain caused in the case of persons on hunger-strike are horrible to think of. . . We believe that the Government would not follow such a repressive policy if they kindly consider themselves to be in the position of Indians and realize that they, too, would feel it equally hard if England were to be ruled and oppressed by Indians in this manner. . . Unable to bear these hardships, many Indians are resorting to hunger-strikes and dying away as a result of continuous emaciation. Such a wretched lot can never befall India in the future. . . We appeal to the Government to give no room for such atrocities, put an end to this policy as early as possible and afford safety to the people. The *Deenabhandu* writes:—It has become a practice with the Government in India to ill-treat political prisoners. These prisoners are not treated so cruelly under any other civilized government. The political prisoners who are pining in jails at present are becoming worthy of popular honour by making invaluable sacrifice for the attainment of the country's liberation and independence and for the sake of the rights of citizenship. They are not punished for perpetrating crimes involving moral turpitude. As they are, however, treated meanly and cruelly as if they were common felons, robbers or highwaymen, they are even prepared to sacrifice their lives by observing hunger-strike in the last resort. Mr. Jatin Das in Lahore and Phongyi Wizaya in Burma made themselves adorable by giving up their lives after observing hunger-strike for sixty-three days and four months respectively. . . The Indian Government have at last decided to make a sympathetic inquiry into the grievances of political prisoners.

SWADESHABHIMANI, Mangalore, 27th Sep. 1929; and VASANTA, Mangalore, 1st Oct. 1929.

Adverting to the differential treatment meted out in the jails of this country to the Indian political offenders as against the Europeans, the *Swadeshabhimani* remarks that Jatin Das, by his self-immolation, has succeeded in achieving what the national agitation could not do during the past many years and requests the Government to behave more humanely and save the lives of the several Indians on hunger-strike at present, instead of following their wonted dilatory tactics for fear of losing their prestige. The *Vasanta* also holds the same view.

(d) *Education.*

ANDHRA PATRIKA, Madras, 4th Oct. 1929.

Agricultural schools.

10. The *Andhra Patrika* writes:—It is strange that the Development Minister should say that it is not possible to open agricultural schools in the Northern Circars. Agriculture is carried on extensively in these parts. Though it is true that the school at Anakapalle has been closed, the reasons for its closure had better be ascertained and removed. But to say that it is not at all possible to open an Agricultural school in the Northern Circars is not proper. . .

(*f*) *Land Revenue and Settlement.*

Land revenue policy of the Government.

11. Under the caption, "Never-ending consideration," the *Yogakshemam* refers to the questions and answers in the Legislative Assembly on the land revenue policy, and says that for a long time now, people have been expecting an immediate decision on this important matter. It is not known how long they will still have to wait. Nor can it be expected that they would wait indefinitely. The *Gajakesari* admits that movements like the Bardoli *satyagraha* will no doubt create a great deal of trouble. The Government should ascertain the grievances of ryots and should beware of driving them to such movements. Although it may be thought that a *satyagraha* like that of Bardoli is not possible in this Presidency, the Government should understand that its success will serve as an inducement to the people here. So the Government are advised that they should take particular care to avoid such troubles and that they should make arrangements to levy taxes with due regard to the grievances of ryots and with a view to allay their grumblings. The *Manorama* also considers the reply of the Government to be altogether unsatisfactory and says that nothing can be gained by merely asking such questions on a matter in which nothing has been gained even after such long continued outcry. If anything is to be gained, efforts like that of the people of Bombay should be made. It is as a result of the Bardoli *satyagraha* that settlement has been stopped in Bombay. It must be because of the certainty that such a *satyagraha* will not be possible anywhere here, that settlement is being carried on with alacrity in all the districts of the Madras Presidency. It is high time that all the leaders should think deeply of this. It is deplorable that the Government of India do not consider it to be unjust not to have the same land revenue policy in all the Presidencies.

YOGAKSHEMAM, Trichur, 26th Sep. 1929; GAJAKESARI, Tellicherry, 4th Sep. 1929 (received on 28th Sep. 1929); and MANORAMA, Calicut, 28th Sep. 1929.

The *Swadesamitran* writes:—Though the report of the Bardoli Enquiry Committee has shown what value might be attached to the reports of Settlement Officers, it does not appear that the Government of Madras have changed their ways. Otherwise, there is no reason why they should have opposed yesterday in the Legislative Council the amended resolution that resettlement operations should be suspended till a proper land revenue legislation is enacted. The Legislative Council, however, has carried the resolution. We cannot say definitely whether the Government will give this resolution the same importance that they have given to the similar resolutions that the Legislative Council has carried till now or whether they will accept it. But, we are bound to warn the Government that the ryots will not tolerate the Government treading the same old path even now.

SWADESAMITRAN, Madras, 1st Oct. 1929.

The *Andhra Patrika* writes:—The Madras Legislative Council has done its duty by passing the resolution that resettlement rates should not be introduced until the framing of a comprehensive Land Revenue Act. The arguments that were put forward by the Hon'ble the Revenue Member deprecating this resolution are unsound. As the Revenue Member has pleaded that it is not at all possible to frame a Land Revenue Act in view of the refusal by the Government of India to the Legislative Council of the power to levy rates, there is no room for hope in this direction. The only refuge seems to lie in establishing land leagues and working on the lines chalked out by Mr. Vallabai Patel. It has become evident that all parties are showing unanimity about the settlement question, irrespective of the attitude of the Government.

ANDHRA PATRIKA, Madras, 3rd Oct. 1929.

Apropos of this theme, the *Navayuga* expresses under the heading 'The Madras Government and Resettlement' sentiments similar to those contained in the *Rashtra Bandhu*, dated 19th August 1929 and reported in paragraph 12 of page 1190 of Report No. 35 of 1929.

NAVAYUGA, Mangalore, 3rd Oct. 1929.

(*j*) *Salt and Excise.*

Prohibition of drink.

12. The *Swarajya* publishes in these three issues a story from the pen of a correspondent, in which a rich man becomes impoverished on account of the evil habit of drink and eventually compels, in his inebrious moments, his wife to satisfy the sensual cravings of one from whom he had borrowed money, which leads to the wife

SWARAJYA, Madras, 23rd Aug., 13th and 20th Sep. 1929; and ANANDA BODHINI, Madras, 2nd Oct. 1929.

drowning herself in a well with her children, so as to preserve her chastity, after leaving a letter to the husband detailing the reasons for her action. The following sentiments occur among others in the course of the wail of the wife over her lot before she falls into the well and of that of the husband after the occurrence, in the statement of the latter before the court, where he is tried for the murder of his wife and children and in the course of the observations made by the Magistrate who tries the case:—*The wife.*—O God! How long am I to undergo this misery which is caused by the cruel demon of drink, the eldest son of the British Government, who rule this divine land of Bharata by keeping it under subjection? . . . There is none to curb him. Is it not because he has the full support and sympathy of the Government that he is robbing this country of crores of rupees every year? . . . My family has been ruined by this cruel demon of drink. O Lord! I have lost my property, comfort, house and all. Should I lose even my precious *tali* and chastity? . . . O God! I have ventured to die. Even the innocent children are going to die with me. To whom will this sin attach? Is it not to those who are fostering the cruel demon of drink? Yes. Great men have stated that a Government under which the subjects suffer misery and sorrow, a Government under which the subjects, especially women, are always shedding tears of sorrow, is bound to be ruined. It is regrettable that this Government have not realized that the tears shed by the poor resemble a sharp sword. . . Await the day of the disappearance of the wretched Bri—. It is better this —nt ceases to be rather than exist. The wheel is turning — over the head. It will — sh soon. *The husband.*—There is a wide gulf between justice and the Government who locate toddy shops at every furlong and make money thereby. Many families have been ruined by this demon of drink and many people are dying on account of it. The Government, who are bound to protect their subjects like a parent, pay no heed to this. . . . It is those who are fostering the cruel demon of drink that are responsible for the murder of my wife and children. They are the cause of lakhs of persons losing their lives. . . Knowing that drink warps the intellect of those that resort to it, the Government are making money out of it. . . Cannot the bureaucracy, who proclaim that they set foot in India only in the best interests of the people here, put a stop to this habit? If milk is placed by the side of a boy and he is asked not to touch it, will he keep quiet? I have lost all property and my family to boot. The tears and curse of the women of this country will not go in vain. *The Magistrate.*—I agree that it is drink that is harassing the poor people of this country. All that you (the accused) have stated is true. I am not going to serve this Government, who are carrying on a commercial system of administration, until they gain good sense and close these liquor shops. Referring to the memorial said to have been submitted to the Hon'ble the Minister for Excise by the inhabitants of the Namakkal taluk of the Salem district, praying that the toddy shops in their taluk might be closed once for all, the *Ananda Bodhini* observes:—When a question was asked in the Legislative Council as to when these shops would be closed, the Minister stated that the Commissioner of Excise had replied that they would be closed when there was no necessity for them. We ask whether there is any necessity for them at present. Is it the people or the Government that have got the right to express an opinion about the necessity for the existence of these shops? If the welfare of the people is considered, it should be said that the people alone have got that right and, if the revenue of the Government is considered, the Government alone should be deemed to have got that right. But every one evincing interest in the public welfare will admit that the welfare of the people alone is to be cared for. While so, what is the object of the Commissioner in stating that the existence of the liquor shops, which ruin the welfare of the people, is necessary? Can an official who says so be called a servant of the people? The Minister also stated that liquor shops could be closed only after the people have received sufficient education to make them refrain from drinking stealthily. It would have been well if he had specified the limit of such education and the time by which education could be imparted to that extent. Though it is now 150 years since the British rule was established, the percentage of literate persons in the country is only six. Can it be stated, in these circumstances, that education will spread rapidly? We ask what this

Minister and the Minister for Education have done for the rapid spread of education. They have done nothing. Hence, to say that the liquor shops will be closed only after the people receive sufficient education is tantamount to saying that one can bathe in the sea only after the waves have stopped.

POWRA PRABHA, Kottayam, 27th Sep. 1929.

The *Powra Prabha* says that in British Cochin liquor shops are to be put up for auction a fifth time, as there were no bidders on the first four occasions and that this will destroy even the remaining faith which the people have in the Government. If the Government sincerely desired to put down drink or even to limit it, there is no doubt that they would not have ventured on this shameless act. The Government should either give up their temperance propaganda work, leaving it to the people, and carry on pro-drink propaganda itself, or they should not impose liquor shops on the citizens of Cochin who declined to have them. It looks as if the Government are cleverly trying to mislead the people into the belief that they are working for prohibition of drink, thus allaying the efforts of the people in that direction, and at the same time to carry on pro-drink propaganda more than ever.

ANDHRA PATRIKA, Madras, 27th Sep. 1929.

The *Andhra Patrika* writes:—The ryots of Rasipuram and Namakkal taluks in the Salem district requested the Excise Minister to introduce prohibition in their respective taluks. When the Minister has referred their application to the Excise Commissioner, the latter said that prohibition should not be introduced. Thereupon, the Minister has expressed his inability to comply with the request of the ryots. Perhaps, he takes the opinion of the Excise officers for gospel truth. Will the Excise officers ever consent to abolish the drink evil? If the Minister wants to introduce this reform with their consent, such a thing can never happen.

(*k*) *General.*

RYOTANGAM, Madras, Aug.-Sep. 1929.

The Imperial Agricultural Research Institute.

13. The *Ryotangam* writes:—Six months have nearly elapsed since the establishment of the Imperial Agricultural Research Institute. It has assembled twice till now and discussed a few items on the agenda. But we are sorry to state that its achievements are not very encouraging. It is but proper to expect that this institution will spend the larger portion of its income to carry on agricultural research work in this country. In these circumstances, it appears very strange that out of its yearly income of nearly 125 thousands, it should decide upon paying a subscription of nearly 68 thousands to the research institutions in countries like England and Italy. Though the Indian leaders like the Hon'ble Mr. V. Ramadoss Pantulu have severely condemned such action, yet their counsels have become cries in the wilderness. If the institute thus goes on spending towards subscriptions to foreign institutions and on account of foreign officials the amount which ought to be utilized for the benefit of the ryots and for the improvement of research work in agriculture, will it not give room for the suspicion in the minds of the people that this institution is established only to benefit the foreigners and not to improve Indian agriculture.

SUKHODAYAM, Arni, 31st Aug. 1929.

The present system of government.

14. The *Sukhodayam* publishes the first chapter of a story evidently from the pen of its editor, wherein the following observations find place among others:—Once upon a time, a powerful king was ruling our beautiful country in a glorious manner. The scene of my story is a land of plenty and happiness. It did not know what poverty was and it hated the autocratic system of administration. It was a land in which the ruler and the ruled lived loving each other and which promoted the objects conducive to happiness in this as well as in the future life. The foul odour of gutters in the modern civilized cities, the dangerous mosquitoes which produce malaria among the people, the cruel practice of selfish persons robbing others of their money, the unbounded repressive measures adopted by the bureaucracy and the cowardice of those that are said to be subjects could not be found in the old *Bharatha* land which is the scene of my story. In that land there were no toddy shops, Police stations which promote the commission of offences, munsif courts which deny justice, colleges which disregard

national education, ignorance which discards religious beliefs, caste and communal dissensions, excessive land tax and the military expenditure which immerses the country in poverty. But the democratic form of government was in vogue there.

SUKHODAYAM, Arni, 31st Aug. and 28th Sep. 1929; and SWADESAMITRAN, Madras, 4th Oct. 1929.

The present political situation.

15. Remarking that an agitation is being carried on in the country as to whether the goal of the Indian National Congress should be the attainment of independence or Dominion self-government, the *Sukhodayam* (31st August) observes :—Not even a novice in politics will say that Dominion Status denotes complete political independence. We should not forget that the Nehru scheme is a compromise scheme. No fault whatever can be found with one who says that the British Parliament alone should be the beaconlight to the Indians and that India should, in accordance with the principle of self-determination, secure complete political independence as is enjoyed by England now or in course of time. But, persons who are for the progressive realization of self-government and arm-chair politicians may ask whether complete political independence can be secured at once. This is a different matter. No time limit to the attainment of such independence has been fixed in the Proclamation issued by His Majesty the King Emperor on the 23rd December 1919. Egypt, Ireland, Czecho-Slovakia, Russia and China prove that a country which is not fit for self-government to-day may be fit for it to-morrow. Hence, we request politicians and the general public to realize that the independence propaganda is not a futile one and that the independence movement is to grow in strength like a flood from the beginning of next year and to stand by the goal of the Congress. Referring to the 'sacrifice' made by Jatindranath Das and Phongyi Wizaya, the *Sukhodayam* (28th September) observes :—We should not hereafter be enamoured of a life of slavery. We should not have faith in Government institutions. If the Congress leaders and workers gird up their loins and come forward to carry out the constructive programme of the Congress with determination, laying aside their laziness and ceasing to indulge in vain controversies, there is no doubt that the lethargy that is in evidence in the country at the present time will vanish and that patriotism will grow. The sacrifice that has been made by persons who have lost their lives should not be allowed to go in vain. So, let the leaders of the country and the people take to the work of fulfilling the constructive programme of the Congress without any delay. Referring to the reply of Dr. Drummond Shiels, the Under Secretary of State for India, to the debate raised by Mr. Fenner Brockway in the Labour Conference, which was held in England recently, about the existence of repression in India on a large scale, the *Swadesamitran* writes :—Dr. Shiels is reported to have stated that the Government believe that liberty of speech is granted in India to the extent to which it is possible to grant it without endangering public tranquillity. If he really believes so, we have only to conclude that either he is not conversant with what is going on in India at the present time or those who are responsible for apprising him of what is going on here have not furnished him with correct information. There is not a day on which news is not received that proceedings have been instituted against some persons in some place or other in India under section 124-A of the Indian Penal Code. There is no reason why Dr. Drummond Shiels should be unaware of the article contributed some years ago to a periodical by Mr. Wedgwood Benn, the present Secretary of State for India, in which he pointed out the circumstances under which it would be justifiable to launch a prosecution for sedition. We do not think that it will be possible for any one to contend that the prosecutions that have been launched in India at the present time satisfy the test laid down by the Secretary of State for India. It is stated that the Labour Government wish to settle the Indian question amicably. The fact that the authorities in India have been permitted to take action freely under section 124-A of the Indian Penal Code is not calculated to bring about a favourable situation in which friendly relations can be established with India.

SUKHODAYAM, Arni, 14th Sep. 1929; and SWARAJYA, Madras, 20th Sep. 1929.

The death of Jatindranath Das.

16. Referring to the death of Jatindranath Das, the *Sukhodayam* observes :—May the sacrifice of Jatindranath Das speedily secure liberation for his mother country! Does not the action of Jatindranath clearly show to us the greatness and the indispensable character of the principle of *satyagraha* which Mr. Gandhi is preaching incessantly?

It is our duty to sound a note of warning to the Government who are obstinate. The *satyagraha* of Mr. Jatindranath Das is a practical illustration of the truth that the iron walls of the jail cannot put down the heroic rising of the patriots. The funeral procession of Jatindranath Das, the resignation by some members of the Punjab Legislative Council of their seats on the Council and the indignation of the country indicate that the national rising for securing freedom will not be put down by the harassing of such patriots in the jail. The Government need not doubt that a new spirit will arise in the country from the ashes of Jatindranath and that the country will, by means of the *satyagraha* movement, strive to shatter the shackles of slavery which bind Mother Bharata. May they grant freedom to India speedily and seek pardon of the Almighty for the offence of having sacrificed Jatindranath! The *Swarajya* observes :—Jatindranath Das sacrificed his life for the welfare of the country. It was only the faith that the shackles of Mother Bharata would be shattered and that she would speedily attain her place of supremacy once more amidst rejoicings over her liberation, that was keeping up his determination during all the sixty-three days that he was on hunger-strike. He gave up his life only for our sake. What are we going to do hereafter? We cannot secure freedom unless we pay the full price of it. The spirit of MacSwiney, who gave up his life by resorting to hunger-strike, spread among the people of Ireland and they secured their freedom in a short time thereafter. There is no reason why the same thing should not happen in this country also. If the people of India will only emulate, at least to some extent, the patriotism, the spirit of sacrifice and the determination of Jatindranath Das, we would assert that the day on which the light of freedom will dawn upon India is not far off.

PRABHATAM, Palghat, 23rd Sep. 1929; SWABHIMANI, Cannanore, 20th Sep. 1929; MANORAMA, Calicut, 21st Sep. 1929; BHAJE BHARATAM, Chengannoor, 26th Sep. 1929; KERALA PATRIKA, Calicut, 21st Sep. 1929; AIKYAM, Ernakulam, 26th Sep. 1929; VIDOOSHAKAM, Quilon, Aug.-Sep. 1929; and SATYANADAM, Ernakulam, 28th Sep. 1929.

The *Prabhatam* says that it is not fair to impute the whole responsibility for Jatindra Das's death and the hunger-strike of others solely to Government, and that some of the alleged demands of hunger-strikers, if true, are unjust. The *Swabhimani* applauds his act and condemns the hardness of heart of Government excelling that of stone. The paper expresses the hope that the youth of India will no longer rely on the possibility of melting the heart of the British authorities who are eternally possessed with inhumanity, and looks forward to the day when the unrighteous and selfish obstinacy of the authorities will bow before the righteous and unselfish persistence of Indian youth. The *Manorama* and the *Bhaje Bharatam* also write in high appreciation of his sacrifice. The former notes that Das fought against "that racial discrimination which is a fundamental principle controlling everything done under the foreign Government;" and further, that his sacrifice and subsequent events have shaken the foundations of the fort of foreign administration. The latter paper observes :—"His soul force battered jail walls; smashed the powers of authority, burnt to ashes the great British Imperial power and sowed the seeds of liberty throughout India." The *Kerala Patrika* hopes that the deplorable death will make the Government pay attention to the grievances of prisoners. The *Aikyam* writes :—"Indians are slaves. Caught in the severe and cruel foreign domination, they roam in a shoreless sea. The Indian of to-day has not even the elementary rights of citizenship, the birthright of man. He has not the freedom to write, travel or speak as he likes. We have not the physical might to redeem our freedom from those who have robbed us of it. Foreigners have tied our tongues, hands and feet! Soul force, which none can bind or destroy is the only thing that remains with the people of India. . . ." The paper refers to the inhumanity of the terrible unrighteousness and injustice involved in the treatment of Indian political prisoners and exclaims: "Who knows how many more such deaths should occur before the adamantine heart of our Government authorities would melt!" The paper publishes some verses by T. Subramanian Tirumumpu in his honour, which speak of foreign rule as 'objectionable' and ascribe all the ills of Indians solely to the cruelty of the Government. Events like this, tear away the foundations of the imperial fort, and the foundations of the castle of freedom have to be laid in such hot blood of patriots. Heroes will spring forth in their thousands from the fresh ash of his funeral pyre, to snap the chain of India's dependence. The *Vidooshakan* also publishes some verses on the same subject describing the deplorable condition of India and suggesting that Sivaji or Velu Thampi, if alive to-day, would have dug the grave of this cruel domination. The *Satyanadam* on the other hand condemns Das's action as suicide.

CONGRESS,
Sithanagaram,
24th Sep. 1929;
and
KALINGA,
Berhampur,
25th Sep. 1929.

The *Congress* writes:—Jatin's soul had left his body which was in the custody of a foreign government. To-day he is roaming in a celestial empire which is beyond the reach of British Imperialists. Jatin, having observed hunger-strike for 63 days at a stretch, fell a prey to the meanness of the Government. Till some months back, he was not known to any except a few friends in Bengal. But to-day he is being worshipped as a great hero by all the Indians. His death more than that of C. R. Das has plunged the country in an ocean of sorrow. The processions and celebrations held in connection with his funeral cannot be expected to take place in honour of even the Presidents of the Congress, not to speak of Viceroys. . . There are several great persons who had hitherto undergone many hardships in jails for the cause of the country. We had many great heroes who ascended the gallows. Great men who have renounced their property as if it were a mere trifle are not lacking. But the steadfastness with which a youth of 25 years had offered his life in jail by observing hunger-strike for the sake of self-respect is unparalleled. There is absolutely no wonder that the resoluteness of this hero should cause a stir among the youths. Even the leaders who stand miles apart from such methods are paying homage to the power of his resoluteness. The earnestness of purpose of this youth who had observed hunger-strike for 63 days for the sake of self-respect has been able to move the most hard-hearted man but has failed to effect a change in the attitude of the foreign government which has taken possession of this country. How could it? The traditions of this government are such. Why rake up old sores? There is no wonder in a Government that had beaten a world-renowned person and great leader like the Lalaji with *lathis* and had been responsible for his death, stooping to commit any atrocity. The sacrifice of Jatin is unprecedented. But the reason for his vow is very common. He did not take a vow not to touch food so long as there was the British Government. He did not observe this hunger-strike until the white people left (the country) bag and baggage. Das who was an undertrial could not bear to see the wrongs perpetrated in jails before his very eyes. He could not tolerate the sight of respectable Indian youths who followed the principles they believed in for the country's freedom being looked upon as worse than thieves while in these very same jails white faced persons convicted of heinous acts like theft, forgery and cheating are given princely treatment. He submitted petitions to the Government to remove this injustice. But who will heed them? Are not Indians aliens in India? The Government, true to their traditions, have shown their mean-mindedness. Jatin Das had justified his name Jatindra (Jatindra or Yatindra means a great sanyasin) by taking to this hunger-strike. MacSwiney, the Irish patriot took the world by surprise by observing hunger-strike for 70 days. The whole world condemned the action of this British Government when he died. Though MacSwiney was sacrificed, Ireland had secured permanent independence. Ireland slipped away from the clutches of the British. Like MacSwiney, Jatin has to-day fallen a prey to the greed of the British Imperialism in India. Satin Sen has renounced food for the past 110 days in Barisal and is in a precarious condition. His life too is in danger. It is certain thousands of Jatins will arise, offer their lives for the attainment of Indian independence and free India from the grip of the British Empire. Though Jatin has given up his physical body, he will live as long as one single self-respecting Indian at least is alive in India. He is immortal. His name will always encourage the Indian youths to roam about the streets of independence. In fact Mother India really feels proud only of sons like Jatin. The following invaluable words uttered by his father deserve attention: "I am proud of my son. I am very fortunate in being the father of Jatin. It is my hope that the independence for which he had endeavoured all through his life will, as a result of his offering his life, come within sight. It is with this hope that I am enduring this loss of my son." May the Indians not forget the precious words uttered by that old gentleman who is afflicted with sorrow at his son's death! Before the dependence of India is removed, many fathers like Dasaratha (the father of Rama) cannot but die consequent on the loss of their sons. Many mothers will surely have to bear the separation of their dear sons. Is it not recently that Dr. Satyapal's father died of the sorrow caused to him by the sentence of imprisonment awarded to his son? Yet many more women reputed for their chastity have surely to be away from their beloved husbands. A large number of Jatins will have to sacrifice their lives. It is only then that the cup of sin of the

foreign government will become full and Indian independence will present itself in all its divine splendour. This is the secret of the self-sacrifice of Jatin. There is no good of our shedding useless tears for Jatin who offered his life for the sake of that great ideal. Those tears cannot bring peace to his soul. His ideal in life was "My life is the life of a soldier and my end is that of a soldier. It is only then that there will be Indian independence." He lived up to that ideal. It is only when all the Indian youths realize this ideal that his soul will rest in peace. . . Jatin offered his life by observing hunger-strike in a small jail. As he was a man with self-respect, he could not bear the racial superiority and arrogance of the whites in jails. To-day, all of us are living in a big jail only. Racial difference is no doubt confronting us in our every day life. In this big jail we are put to greater humiliations than those to be found in the ordinary jails. The system of foreign government is the root cause of all this evil. It is only when this system becomes extinct that we will be released from these two jails. Then alone will the souls of heroes like Jatin rest in peace. We pray the Almighty that that auspicious day may arrive soon. In the course of an account of the life of Jatin Das published in the *Congress* of the same date sentiments like the following occur:— . . . In the very same place where the sacred blood of Indians without the distinction of caste or creed, young or old, flowed in one current and curdled in 1919—thanks to the Demon Dyer—and where the uproar raised by those that died as a result of the wickedness of Dyer roused the country from its slumber and inaugurated the non-co-operation movement which shook the British Empire—in that very same Punjab young persons, resolutely engaged in the process of giving up their bodies, are falling a prey one by one to the British despotism. . . How long will this sacrifice continue like this? When and how will it end? The *Kalinga* writes:— Ah! What evil days these are! Hardly have the tears of Mother India dried up —Mother India who, having offered a blessed person like Jatin as a sacrifice to the fire of the enemy's prestige, to their indifference and lack of sympathy, is bitterly weeping—than another dreadful and shocking news has reached her ears and rent her heart. . . Phongyi Wizaya who had taken to hunger-strike for over four months gave up his physical body in the Rangoon jail itself and attained salvation. It is in India alone that the horrible practice of contemptuously treating political prisoners who are arrested on suspicion as though they were convicts, obtains even to this day. No civilized country will tolerate this horror. Further, as Phongyi Wizaya was a Buddhist monk he made his mind not to give up, even at the cost of his life, the observance of his fortnightly fast, the chance of discharging his religious duties and his yellow robes, and intimated the same to the jail authorities. But they did not care for it. How can those who are blinded by the arrogance of power discriminate between right and wrong? . . . So, having no other alternative, Monk Wizaya adopted hunger-strike. Though he had been emaciating and rotting for four months, the attitude of the authorities did not undergo any change. They had no sympathy. At last on the 19th instant, he (Wizaya) gave up this worthless life which was devoid of all self-respect, freed himself from the sinful, social and political bondage by offering his wretched emaciated physical body as a prey to the arbitrary Government and its devilish nature, became one with God and is shining to-day in the firmament of our hearts as one of the greatest of Indian heroes. There is no doubt that India which is even to-day giving birth to such disinterested, courageous, richly blessed, and famous persons will not remain bowing her head for long to this Imperialism. Young India awaits with folded hands to offer its life in this great sacrifice. Swords and other weapons are not necessary. Bombs are of no avail. There is no need to hurt even a single living being. No one can place obstacles in the way of a nation which has got the strength to defy death and which has the wealth of sacrifice to be able to offer life. Our duty lies only in putting into practice what we believe to be right. May this very fire which is kindled in Lahore on the one hand and in Rangoon on the other by these great warriors develop into a great conflagration, become the final destructive fire and consume all distinctions and differences, dispel the darkness that is enveloping the country and pave the way to eternal bliss! . . . India! Be not afraid! There are still thousands of heroes of action, who love the sport of destroying the enemy.

SWARAJYA, Madras, 27th Sep. 1929.

The death of Phongyi Wizaya.

17. Referring to the death of Phongyi Wizaya, the *Swarajya* observes:—We do not know in what way the bureaucracy would have been affected if it had granted the simple request of Phongyi Wizaya that he might be permitted to wear yellow robes on certain festive occasions. The resolution which was moved in the Legislative Assembly to censure the Government in this connection was passed by a majority but they do not seem to have budged in the least. It is because they have found out that we stop only with giving expression to our indignation in words, that they have not altered their method of work. For how long still are we going to be sacrificing such patriots who are like lions among us?

CONGRESS, Sithanagaram, 24th Sep. 1929.

The *Congress* writes:—Hardly had the pyre of Jatin Das cooled down, than another patriot Phongyi Wizaya, a Buddhist monk, became a prey to the cruelty of the Government. . . . The offering of the lives of these great men cannot but tell upon the British Government. The under-trials in the Meerut case also have given notice to the Government demanding ordinary comforts (for political prisoners); but the Government have only shown their indifference. The Meerut accused, too, have resorted to hunger-strike. We do not know how many more patriots have to give up their lives before the dependence of India is removed.

SWARAJYA, Madras, 20th Sep. 1929.

Military training for Indian youths.

18. Referring to the resolution which was moved by Mr. Jayakar at the last session of the Legislative Assembly, recommending that all Indian youths irrespective of class and religious distinctions should be admitted in all military schools, the *Swarajya* observes:—As usual the Government opposed this resolution, but it has been carried. Similar resolutions have been carried in the Legislative Assembly on several occasions previously. It is seen clearly from the speech made by the member for the Government that this resolution too will share the same fate that the previous resolutions met with, namely, that it will be consigned to the waste-paper-basket. But, let the Government bear in mind that, by denying opportunities to the youths having a martial spirit to receive military training and progress in that line, they are making them revolutionaries and political murderers.

PRATIDINAM, Kottayam, 23rd Sep. 1929.

Sacrifice for liberty.

19. One Mr. M. R. Waryar, M.A., writing in the *Pratidinam* on 'sacrifice to attain liberty' says that the mind force of Indian is destroying the want of justice and equity by offering human sacrifice. . . . What inflictions have these civilized white men, who tried to increase their autocracy by a bogus Black Hole of Calcutta, laid on these sons of Saintly men who have no aids except mind force, passive resistance and readiness for complete sacrifice? What cunning tricks and devices they adopted to subdue and cruelly rule over an alien people? . . . They have forbidden the people to bear arms or to speak out their minds. The atrocities committed by these hard-hearted men are beyond words and thought. The 'sacrifice for liberty' was begun at Jallianwallah Bagh. . . . A lion sacrificed his life at Lahore. . . . And now again another, viz., Jatindranath has poured his life blood on the old altar of sacrifice. . . . Jatindranath's spirit is rousing the children of India one by one. . . . This sacrifice of life may be expected to invite the dawn of progress. May God be merciful to do so!

MALAYALI, Quilon, 27th Sep. 1929.

A call to the youths of India.

20. In an article headed 'Vande Mataram' by K. V. Sastri and K. G. Nayar in the *Malayali*, the writers say among other things that all the strength of the world is founded on fresh young manhood, and that so long as it is so, a country will not suffer any hardship. O heroic youths, who are the pets of Mother India, it is high time that we should go forward and work for our Mother. Whom are we still waiting for? . . . . Wake up at least now. . . . Oh brethren! Are we strong enough to bear the arms which our ancestors bore? No. What is the reason? We do not sufficiently attend to our bodies. Start taking physical exercise from to-day. Re-establish Kalaris (places for the old system of physical exercise)! Try and have a good physical constitution. Power to act will come of itself. . . . Rejoice in Jatindranath's sacrifice. . . . Are there no more youths to go forward and act bravely like this for *swaraj*? There are. They are asleep. Wake up

from your sleep! O brethren do you not know all these? Understand! think! Work! Do not delay for a single moment. God will help. Love the motherland! Establish freedom!

The unification of the Karnatak.

21. Anent the marginally-noted theme, the *Rashtra Bandhu* expresses its regret at the apathy reported to have been evinced both by the Local Government and the Government of India regarding the unification and asks why the Government should try to throw cold water upon popular aspirations when they know for certain that they are not going to lose anything by such unification. RASHTRA BANDHU, Mangalore, 30th Sep. 1929.

Moulvi Ahmed Shah.

22. Continuing the biography of Moulvi Ahmed Shah, one of the leaders of the Sepoy Mutiny of 1857, the *Congress* writes:—No sooner had Lucknow fallen into the hands of the English, than Ahmed Shah left for Rohilkhund. The independence banner was still flying there. The sepoys who were driven from the vicinity of Bihar, too, gathered here. Ahmed Shah was able to muster the forces once again! He thought that there would be no use of an open war and that the only course left to him was to wage gorilla warfare like Kumar Singh, the ruler of Jagadispur. . . . Consequent on the failure of his plan, the Moulvi reached Shajahanpur. Nana Saheb, the originator of the revolution, too, arrived there. It was to capture these two warriors that the English had been making every attempt. Sir Collin, the English Commander-in-Chief, came to know of their stay in Shajahanpur. He at once laid seige to Shajahanpur from all sides. But the Moulvi and Nana somehow escaped. . . When Sir Collin conquered Oudh, the Moulvi repaired to Rohilkhund and when Rohilkhund was invaded, he retreated to Oudh. In this manner the Moulvi gave the English armies a lot of trouble but escaped being captured by them. He did not refrain from making war. This is really a special characteristic of the Moulvi. . . . The English could not capture the Moulvi by the force of arms. The Moulvi excelled the English in point of tactics. Thus discouraged, the English had at last employed the method of promoting treachery between friends. The English officials of those days were experts in the art of dividing friends by encouraging treachery. It is a well-known fact that the foundation and preservation of their kingdom also depend entirely upon their policy of dividing friends. No sooner had Ahmed Shah re-entered Oudh than he began to make attempts to rake up the revolution once again. For that purpose, he thought of seeking the help of the Raja of Powen. With this object, he invited the Raja to join the revolution under the seal of the Begum of Oudh. This Raja was a corpulent person and a pleasure seeker. He was very dull-headed and there was not the least royal dignity about him. Coward as he was, he was terribly afraid of war. His whole body sweated at the thought of drawing the sword against the English. Coupled with timidity, treachery also took possession of this wretch. In response to the invitation of the Moulvi he sent word to him asking him to come in person and talk to him. The Moulvi accepted the invitation of that traitor and went into his fort with only sword in hand and with no followers. The ramparts of the fort of Jagannath Singh, the Raja of Powen, were all guarded by armed soldiers. Not knowing the treacherous intention of Jagannath Singh, Ahmed Shah, the lion fell into the trap. Though his suspicion was roused at the sight of the military display, he started diplomatic conversations with the Raja of Powen with an unperturbed mind. How can the treacherous Raja understand the greatness of the goddess of independence? The negotiations were over. Preparing himself to go back, the Moulvi got upon the howdah of his elephant. But that traitor (Raja of Powen) had the doors shut. The Moulvi immediately ordered the *mahout* to break open the doors. The elephant was battering the gate. In the meantime, the brother of the Raja fired a shot at the saint Ahmed Shah. Ahmed Shah, the warrior of warriors and the terror of the English, had at last to give up his life by falling a prey to the gunshot of a traitor to the mother (country). The Moulvi who led a spotless life and who exhibited unparalleled skill in wielding the pen and the sword alike and in diplomacy, fell a prey to the treachery of a friend. The warrior who did not allow the English to sleep in CONGRESS, Sithanagaram, 24th Sep. 1929.

peace so long as there was life in him, had thus retired from the battlefield. Ah! How heinous is a friend's treachery! Those Rajas who were traitors to the mother (country) thus killed the Moulvi by deceitful means, severed his head and offered it to the English. Perhaps there is no end to treachery to the mother country. Fie upon the Raja of Powen! The meanness shown by him remains a permanent blot in the history of India. A single traitor was able to do what the greatest of the English warriors could not. This is a strong instance to show that in any war it is the traitors that are more harmful than the enemy. Even to the attainment of *swaraj* by peaceful methods, it is the traitors alone who rally to the side of the Government that serve as obstacles. Readers, you have yet to hear still more humiliating news. When the assassins murdered the Moulvi and offered the severed head to the English, the latter instead of feeling ashamed are said to have hung it up in their camp and held a feast. The Moulvi was the foremost of the heroes who waged a righteous war. He did not slay anyone without reason except in war. He was the large hearted person that released the English who fell into his hands at Fyzabad on account of his unprecedented nobility of mind. When such a noble foe dies at the hands of a traitor, it is the characteristic of heroes to show regret and humility (lit. shame) at it; to gloat over it is a trait of the mean minded. It is shameful to kill such a hero at all by means of the treachery of a friend; in addition to this, to exult over it is all the more heinous. The Raja of Powen was bribed with a sum of Rs. 50,000 for this sinful act. The Raja maintained his wretched self with this ill-begotten money. Moulvi Ahmed Shah, the saintly person who, born in the South, became a Zamindar in Northern India and utilized all his energy for the independence of his mother country so long as there was life in him, passed away. We cannot but say that it was the queen of Jhansi, Kumarasimha, and Moulvi Ahmed Shah that displayed great skill in the independence war of those days. Ahmed Shah was fit to be a leader in every way. We are to think that in case all the revolutionary forces had been trained under him from the outset, independence would certainly have been secured. As he was a warrior who fought for independence so long as there was life in him without caring for success or otherwise, he is an ideal to the youths, and one who deserves the adoration of all Indians. Though the methods adopted for the attainment of independence then and now are different, it is the bounden duty of Indian youths to pay homage to saints like Ahmed Shah who could offer their all for the independence of the mother country to men of genius who could wield the pen like him and to heroes who offered their lives as he did fighting valiantly. Such great souls shine forth like celestial stars in the firmament of independence and inspire lovers of independence with enthusiasm. The memory of patriots like Ahmed Shah is as sacred as that of the great (Hindu) mythological personages. May the Indian youths prepare themselves to offer their lives in the peaceful war for the emancipation of the mother country, recollecting the name of that great person.

VASANTA, Mangalore, 1st Oct. 1929.

The British in India.

23. In the course of a serial article under this caption, the *Vasanta* publishes a Kanarese summary of a chapter from the English book entitled 'The Rise of Christian Power in India' on the topic of the administration of Lord William Bentinck, in which it observes that the British mercilessly shot down the 47th Regiment consisting of Indian soldiers stationed at Barrackpore on flimsy grounds, and sums up with the opinion that as a result of this administration, the Indians suffered more harm than good, that Lord Bentinck did immense harm to this country by entrusting both the Executive and the Judicial powers to one and the same person, that, as a result of his ill-will towards the rich zamindars of this country, he annexed one after another the principalities of Indian Princes who died heirless, and that it was the intention of Lord Bentinck to cut at the root of the national pride of the Indian people and to make them humble admirers of the whites.

CONGRESS, Sithanagaram, 24th Sep. 1929; and ANDHRA PATRIKA, Madras, 4th Oct. 1929.

The Labour Government and India.

24. The *Congress* writes:—Mr. MacDonald, who is at present the Premier of the British Empire on which the sun never sets, furnishes in himself an illustration of the saying 'Honeyed words despite, cunning persons will have a venomous heart'. . . Was it not when he assumed the reigns of power on a

previous occasion that several patriots were imprisoned under the Bengal Ordinance? Is it not again when he is now assuming power, that the Indian leaders and even European brethren are being tried in Meerut for approving of and propagating the very same socialist theories by preaching which he had obtained his present power through the help of the British labourers? Is it not under his very regimé that repression has prevailed all over India? Is it not under his very regimé that Jatin Das has offered his life and Satin Sen and many more youths who are national workers in Lahore have taken vows to observe hunger-strike and are going to offer their lives to this arbitrary government? Is it not because he is in power that the great drama of the Simon Seven is being enacted? While the greed for Empire inherent in his mind is as clear as the sky, the speech delivered by him at Geneva shows what sweet words he is still uttering in order to delude Indians and divert them from the path of the war of independence. . . But Indians will not be still deluded by such talk. Let any of the Moderates be elated over its words, if they choose. The means of attaining independence is already well understood by Indians who are hankering after it. May the young and old alike tread the path shown by the aged Lala Lajpat Roy last year and the youthful Jatin this year and break the fetters of slavery ere long. The *Andhra Patrika* writes:— . . . Indians will not be satisfied with a mere suggestion of Dominion Status as the ideal to be attained. They want its immediate realization. All parties are united on this point. With great difficulty, Mahatma Gandhi could have the resolution of Dominion Status passed by the Congress last year. . . It is said that a communiqué will be published stating that Dominion Status will be granted in instalments. The people cannot console themselves with such instalments. Confidence has already been lost in the promises of the British. There will be no good of making some more promises. . . Postponing the grant of Dominion Status will result in irreparable loss to England herself. . . The British Government themselves will be lending support to the advocates of complete independence. If the Labour Government call for a Round Table Conference on the basis of the report of the Simon Commission, no self-respecting Indian leader will participate in it. It is essential that a Round Table Conference should be held on the basis of Dominion Status. . . India is firm in its determination. This is not the occasion for England to bargain. If she thinks that she can, by making some announcement, rally the Moderates to her side, she is utterly mistaken. We may take it that even the Moderates will not be imposed upon this time. Their influence is very meagre. Even if England wins them over by holding out empty promises, it will not be possible to satisfy India.

TAMIL NAD[U], Madras, 4th Oct. 19[29].

Referring to the prediction said to be made, that a communiqué relating to the constitution of India will be issued in December next, the *Tamil Nadu* observes:—We too believe that this prediction will prove true. Now that the Conservatives, whose outlook is narrow, have gone out of office and the Labourites have come to power, we know that the attitude of the British Government will undergo some change. The action of the Government of Mr. Ramsay MacDonald in having framed the Anglo-Egyptian treaty and recognized the principle of equality in the case of the Iraq Government can be pointed out as an indication of the change which the mentality of the British Government is undergoing. There is no doubt that the British Government will issue a communiqué regarding the future of India before the Lahore Congress is held. We believe that the Government will invite some of the Indian leaders of the various parties to a conference before the Simon Commission publishes its report, and hold consultations with them. But we think that an assurance for the grant of Dominion Status to India will be made in the communiqué which Mr. MacDonald's Government are going to issue and that the text of the communiqué will be such as will admit of various interpretations. The Indians will not accept wholesale any communiqué which says that political rights will be granted step by step. The All-Parties' Conference of India resolved that India should secure immediately an equal political status within the British Empire. We would like to apprise the British Government that the Indians will not unanimously and whole-heartedly accept any status inferior to this. But it is our opinion that the

Indian leaders should accept the invitation of Mr. MacDonald's Government. The Congress leaders also should accept this invitation in view of the Labourites having come to power in England after the fall of the Conservative Government, who sent us the Royal Commission which was detested by the country, and in view of the manner in which they have conducted themselves in regard to Egypt and Mesopotamia. We hope that Mr. Ramsay MacDonald also will adopt an honourable course in regard to the Indian question.

QAUMI REPORT, Madras, 6th Oct. 1929.

Referring to the news that it is likely that the Labour Ministry will make an announcement before the 1st December, assuring the Indians of the grant of Dominion Status to India, and to the proposal of holding a Round Table Conference, the *Qaumi Report* writes :—If the Labour Ministry should like to make a Round Table Conference successful, it should prevail on the Government of India to release political prisoners and to withdraw cases against leaders so as to create a calm atmosphere in India. The Muhammadans of India unanimously demand that at least half of the Indian representatives at the proposed conference should consist of their real representatives.

ANDHRA PATRIKA, Madras, 3rd Oct. 1929.

The Indian Central Committee.

25. The *Andhra Patrika* writes :—Sir Sankaran Nayar has now realized that the Central Committee cannot represent the public opinion. He has made it evident that the Indian problem can never be solved without the co-operation of the advocates of boycott. His clear pronouncement has, probably, been a source of humiliation to the members of the Central Committee. But how can they, who have been boycotted by India, expect better treatment than this? Mr. Mac Donald himself has acknowledged the influence of the boycotters. What is the use of the members of the Central Committee assuming high airs even now? . . . When Sir Sankaran Nayar has acknowledged the strength of boycott, the other members got angry with him and seem to have complained to Lord Irwin. But does not Lord Irwin himself know the truth? . . . The confirmation now at least of the fact that the whole country is in favour of the boycott is a matter for joy. How long can falsehood be concealed? Truth will surely come out one day or other. Is there anything more foolish on the part of the Labour Government than to depend upon the recommendations made by committees boycotted by India?

ANDHRA PATRIKA, Madras, 28th Sep. 1929.

Madras Legislative Council Assistant Secretary and his proposed tour in Europe.

26. While expressing its disapproval of the resolution passed by the local Legislative Council urging the deputation of the Assistant Secretary of the Council to study the parliamentary practices of Western countries, the *Andhra Patrika* remarks that in view of the attempts made to curtail the powers of the President of the Assembly there is no room to expect in India the growth of sound traditions which obtain in independent countries and that it is a mere delusion to think a tour in England and other parts will by itself result in liberalizing the proceedings of the Indian legislatures.

ANDHRA PATRIKA, Madras, 28th Sep. 1929.

Stamp duties.

27. Adverting to the reply of the Hon'ble the Law Member in the current session of the local Legislative Council stating that the Government have no idea of reducing stamp duties, the *Andhra Patrika* observes that the promise made by the Government Member in the past to reduce these duties after the abolition of provincial contributions has not been carried out and that it is regrettable that the Government should treat the revenue as their prime concern, failing to realize the inconvenience felt by the people in this respect.

NAVAYUGA, Mangalore, 3rd Oct. 1929; TAYI NADU, Bangalore, 5th Oct. 1929; and VISWAKARNATAKA, Bangalore, 6th Oct. 1929.

The President-elect of the Lahore Congress.

28. Referring to the election of Mr. Jawaharlal Nehru as the President of the ensuing Congress at Lahore, the *Navayuga* opines that, though he is fully qualified to become the President of the Congress, it is inadvisable that a strong extremist of his type should be the President at this critical time when all the political parties in the country have to make a common stand and carry on negotiations with the British and doubtingly questions whether he has really gained the confidence of the elderly leaders of experience. The *Tayi Nadu* exults over his selection and remarks that the resolution of complete independence of India will undoubtedly receive unanimous support in the Congress and trusts that

the British Government, taking note of public opinion in India, will grant Dominion Status to India by the end of December next. The *Viswakarnataka* remarks that the election of Jawaharlal Nehru is but a manifestation of the determination of the Indian people to hoist the flag of complete independence on the first day of 1930, in case the British fail to grant Dominion Status to India by that date.

The *Qaumi Report* writes:—The election of Pandit Jawaharlal as the Congress President means that the Congress has now passed into the hands of the advocates of complete independence for India. Should non-co-operation movement be started in 1930, it will be pushed through zealously, caring little even for bloodshed, because the Pandit has great influence over students and labourers. In these circumstances, it will be no surprise, if India should become a second Ireland. The British statesmen should therefore see that the British Government does not once more taste the bitter experience recently tasted in Ireland, and grant freedom to India before the development of the revolutionary spirit in the country. Will not the Labour Government which claims to be the upholder of peace in the world open its eyes even now? QAUMI REPORT, Madras, 5th Oct. 1929.

Duty on raw hides.

29. Referring to the action of the Government of India in having appointed an *ad hoc* committee to report on the articles on which an export cess might be imposed, the rate of the cess on each article, the constitution and personnel of the committee which would administer such cess, the function of that committee and the objects on which the cess might be expended, the *Swadesamitran* observes:—If the main object of the Government in having appointed this committee is only to afford protection to the indigenous tanning industry, they should have given adequate representation on this committee to those who are engaged in that industry. Instead of doing so, they have given more representation on this committee to those who export hides and less representation to those who are engaged in the tanning industry. We are indeed aware of the object of those who export hides. Hence, we are doubtful whether it would be possible for a committee, in which they are influential, to afford adequate protection to the Indian tanning industry. Though the President of the South Indian Skins and Hides Association had stated in his representation to the Government of India that, if the export duty on hides was to be converted into a cess, the case should be levied at a rate which would afford adequate protection to the indigenous industry, we were suspecting that the mere fact of allowing the export duty to be converted into a cess would be tantamount to forfeiting to a certain extent the right to secure protection for this industry. The constitution of this committee serves to confirm that suspicion. In spite of the South Indian Hides and Skins Association having sent a telegram to the Government of India protesting against the constitution of this committee, the latter have not changed the constitution of the committee. In these circumstances we think that there is no use of those who are engaged in the tanning industry awaiting the decision of this committee. They should agitate strongly even from now and take steps to see that adequate protection is afforded to the tanning industry. SWADESAMITHAN, Madras, 1st Oct. 1929.

The Indian Medical Service

30. Criticising the Government's policy of appointing British recruits in the Indian Medical department in preference to capable and experienced Indians, and dilating on the several privileges afforded exclusively to European medical officers, the *Alma-e* writes:—These grievances can only be redressed if the legislative bodies should direct their attention towards the amelioration of the Medical department. ALMA-E Madras, 3rd Oct. 1929.

Lepers in Madras.

31. Referring to the questions asked in the local Legislative Council recently about lepers and the replies given by the Government thereto, the *Tamil Nadu* observes:—While every one has seen the horrible sight of lepers roaming about all over the country, it is wonderful that the Government alone have not come across this sight. There is no urgency now for finding out whether leprosy is a contagious disease or not. But we ask the Government whether they cannot at least prevent at once lepers mixing with others. While lepers in foreign countries, where a righteous system TAMIL NADU, Madras, 4th Oct. 1929.

of Government is obtaining, are prohibited by the law from mixing with the other people, it is not clear why the Government in India alone have not done so. We consider that it is very essential to segregate lepers in the interests of the major portion of mankind. The statement of the Government, that the Police have got the power to prevent lepers from begging, is meaningless. We request the Government to ascertain whether the Police have ever prevented the lepers, who are found everywhere in the city, from begging. It is very common for the Police to direct their attention only to those that sell vegetables, fruits and eatables in the streets and to the drivers of vehicles. But we have never found them directing their attention to lepers, consumptives and others. The best course for the Government to adopt is to segregate poor lepers under the law and provide them with food. It is also very essential to enact a law requiring well-to-do lepers to reside outside the city limits. There is no doubt that every one will regret to know that the Government are not prepared to do even this good thing which can be accomplished very easily.

III.—Legislation.

PRABHATAM, Palghat, 23rd Sep. 1929; GAJAKESARI, Tellicherry, 26th Sep. 1929; POWRA PRABHA, Kottayam, 27th Sep. 1929; and NAVABHARATI, Tiruvella, 27th Sep. 1929.

Child Marriage Prevention Bill.

32. The *Prabhatam* says that the discussions which took place in the Assembl[y] on Sarda's Bill make one believe that the Govern[ment], who are represented by the leaders a[s] "satanic," are really the peoples' friends. Th[e] courage of Sir James Crerar cannot be sufficiently praised. . . . The *Gajakesa[ri]* says that the good sense of Government, who till now used to stand aloof in suc[h] matters but now abandoned their usual attitude and allowed the passing of th[e] Bill, is exceedingly praiseworthy. . . . The members of the Assembly and th[e] Government deserve congratulation. The *Powra Prabha* and the *Navabharati* als[o] applaud the passing of the Bill.

SWARAJYA, Madras, 27th Sep. 1929; and SUKHODAYAM, Arni, 28th Sep. 1929.

Remarking that the passing of this Bill by the Legislative Assembly ha[s] tolled the knell of the child marriage evil, the *Swarajya* observes:—Mr. Satya[-] murti suggests that the reason why the Government, who were hesitating all the[se] days to interfere in social matters, came forward to support Mr. Sarda's Bill wa[s] to make orthodox people secede from the national movement. We cannot sa[y] that the Government will not entertain such an idea or have not entertained suc[h] an idea. Whatever their ulterior object might be, no one can help commendin[g] the manner in which they conducted themselves in regard to the Child Marriag[e] Bill. If this Bill is passed into law, not only will the evils of child marriage b[e] removed but several other evils incidental thereto will also vanish to a gre[at] extent. Thousands of girls and lakhs of families will be saved thereby. T[he] *Sukhodayam* observes:—The Bill that has been passed now is not without defec[ts.] Circumstances which necessitate girls between the ages of twelve and fourteen [to] be married may arise. For instance, it may be convenient and desirable for t[he] parents to have two girls who are aged twelve and fourteen married at the sa[me] time. All the amendments which were brought forward to remove such diffic[ul-] ties were defeated. However, experience will show that it is necessary to ma[ke] certain important changes in the law in the course of one or two years.

SWADESHABHIMANI, Mangalore, 27th Sep. 1929; RASHTRA BANDHU, Mangalore, 30th Sep. 1929; and LOKAPAVANA, Mercara, 1st Oct. 1929.

Apropos of this topic, the *Swadeshabhimani* expresses sentiments similar [to] those contained in the *Navayuga* of the 26th September 1929 and reported in pa[ra-] graph 39, page 1367 of Report No. 40 of 1929. The *Rashtra Bandhu* opines t[hat] there is no justification for the placing of such a measure on the Statute Bo[ok] when the number of legislative enactments therein is already very large, a[nd] concludes that the action of the Indian leaders in the Assembly in beggin[g] foreign Government to enact a marriage law for them is reprehensible. T[he] *Lokapavana* remarks that this measure will have no effect, if the other recomme[nd-] ations made in the Report of the Select Committee are not given effect to, and th[at] in order to popularise the measure among the masses, steps must be taken to g[ive] wide publicity to it in various ways.

AL-KALAM, Bangalore, 30th Sep. 1929;

The *Al-kalam* in a leading article protests strongly against the passing of [the] Sarda Bill on religious grounds. The *Alma-e* (1st) publishes, without comme[nt,] abstracts of Fatwas by various Ulema of India condemning the Sarda Bill

rights to their subjects also. But they are not prepared to do so. Whether they evince sympathy or not, India is certainly going to attain the position due to her. Hence, the Indian princes will be earning the gratitude of their subjects if they realize that good government cannot be a substitute for self-government and introduce responsible government in their States. Otherwise, the spirit of the rule obtaining in the neighbouring British India will pervade the Indian States also and make the subjects of these States attain self-government surely.

Errata.

Report No. 38 *of* 1929.

Page 1291, line 3, *for* 'dog' *read* 'dogs'.
,, 1297, paragraph 33, line 5, *for* 'less' *read* 'loss'.

Report No. 39.

Page 1326, paragraph 21, line 19, *for* 'As long' *read* 'As long as'.
,, 1328, line 3, *for* 'flowing' *read* 'glowing'.
,, 1329 ,, 26, *for* 'made' *read* 'many'.
,, 1337 ,, 27, *for* 'dangerons' *read* 'dangerous'.
,, 1338 ,, 7 from the bottom, *for* 'affair' *read* 'affairs'.

Report No. 40.

Page 1350, line 12, *for* 'appraise' *read* 'apprise'.
,, 1359, paragraph 22, line 12, *for* 'has' *read* 'had'.

Issued, on 17th October 1929.]

CONFIDENTIAL. No. 42 of 1929

REPORT

ON

ENGLISH PAPERS EXAMINED IN THE SECRETARIAT, FORT ST. GEORGE,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the week ending 19th October 1929.

CHIEF SECRETARY 25 OCT 1929 OF MADRAS

District Magistrates are requested to send to the Chief Secretary to Government, Public Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS.

I.—Foreign and Dominion Politics.

1. *New India* writes :—"Lord Passfield is to be congratulated on the precaution he has taken to declare that His Majesty's Government is in no way committed to the proposals in the Report. For if they are carried out, it will be another ignoble surrender on its part to the demands of the white settlers in East Africa which are as truculent as they are unjustified. Sir Samuel naively puts forward the argument: 'The European community are not ready to reduce their demand for increased elected European representation on the (Kenya Legislative) Council below 15 members, and they are strongly opposed to any addition to the number of Indian representatives now included in the Council.' The European settlers, who constitute a very small minority, compared with the Asiatics, and shrink to insignificant proportions by the side of the Natives, evidently think that they have a right to be dictators in the Colony; they have only to express a wish firmly enough for the Imperial Government to carry it out, without regard to its justice or reasonableness. Because the Indians have laid the greatest possible stress on the establishment of a common franchise and a common electoral roll, Sir Samuel thinks that they would be satisfied if 'the door is kept open' for the taking of that step if and when the Europeans consent to it. In the meanwhile, as they do not aim at a position of dominance in the Colony, steps might be taken to gratify the ambitions of those that do; this is what his arguments and proposals amount to. . . . We hope the Labour Government will attach due weight to the views of Sir Donald Cameron, the Governor of Tanganyika, who insists that all schemes for an East African Union should be put off till the position of the natives has been investigated in 'a public and independent manner' by an authoritative Commission set up in London. He finds that 'generalizations' as to native welfare, trusteeship, etc., have not been of much use; they have not been carried out in practice. He looks at the whole question from the standpoint of a mandatory power responsible to the League of Nations. His words, we are sure, will attract the attention of the League, where already concern has been expressed as to the possible effects, on the welfare of the Tanganyika natives, of the schemes now being considered for its incorporation as a Province with Kenya and other East African territories. . . . When the Commission which Sir Donald proposes has been set up and has completed its investigations, there will be material for a true perspective with regard to East African affairs. The white settlers in Kenya may be 'tired of Commissions and Committees,' as Sir Samuel Wilson puts it; but there has been no proper enquiry into the rankling grievances of the original inhabitants of that region, who still constitute the bulk of its population. Their rights have so far been systematically disposed of in collusion between the white settlers, the permanent officials of the Colony and the Colonial Office. It is inconceivable that the Indian delegation which has proceeded to England from East Africa will fail to support most cordially the proposal for an exhaustive enquiry into native rights as an indispensable preliminary to any decision with regard to the issues in East Africa. It is a way, and the proper way, out of the tangle that has been created by the succession of blunders of the late Government, each one of them resulting from surrender to the white interests in what should be African East Africa, if the verbal redundance may be permitted."

Kenya.

New India, Madras, 10th Oct. 1929.

The *Hindu* observes :—". . . . It is certainly time that they (Government of India) made up their minds to publish their representations to the Secretary of State on the principal issues arising out of the Hilton-Young and on the Wilson Reports. If a hush-hush policy is suicidal and reprehensible in regard to any matter, it is most so on questions connected with the Indians overseas. Not only have the Government not yet published their views, but they have not even issued

Hindu, Madras, 14th Oct. 1929.

Mr. Sastri's report for public information. We hope they will forthwith give up this newly developed habit and put themselves right with the Indian public here as well as in Kenya."

SWARAJYA, Madras, 15th Oct. 1929.

Swarajya writes :—"The note submitted by Sir Purushottamdas Thakurdas to the Government of India to be placed before the Standing Emigration Committee sets forth the grave crisis which has developed in East Africa in the clearest possible terms. In his recent report, Sir Samuel Wilson observes that the 'European community in Kenya will not willingly agree to any scheme which does not, as a sine qua non, include the abandonment of the official majority in the Kenya Legislative Council.' To people in India, tired of the activities of the official bloc in the various legislatures, Sir Samuel's remarks are capable of presenting an altogether misleading impression. The abandonment of the official majority is a great and desirable constitutional change, but only when, in place of the official majority, the legislature is reconstituted with a majority of members elected by the children of the soil. In fact, if the principle of adequate political representation for natives is conceded, Indians in East Africa will be prepared to welcome, not only the abandonment of the official majority, but also the scrapping altogether of even the very system of official representation in the legislature. But this is far from what Europeans in East Africa contemplate. Their objection to an official majority does not arise from any progressive constitutional sentiment, or any desire to concede substantial political representation to native Africans, but is intended to be a direct means of securing even greater powers of political domination for themselves than they already possess. . . So far as Indians in the Colony are concerned, it is unthinkable that they can regard with equanimity any possibility of the fruition of the European designs. East African Indians are not for impeding the conferment of political rights on any section of the native population, but they feel that any extension of the principle that Europeans should be allowed to constitute themselves as representatives of the natives in the Government would menace their very economic existence in the Colony. Hitherto, His Majesty's Government have conceded in theory the paramountcy of native interests in East Africa. But in practice, their policy has been a series of prevarications and manoeuvres calculated to placate European sentiment. Sir Samuel Wilson's mission is the culminating point of this devious strategy. The situation does not admit of drift. If political pressure were to be the guiding monitor of the policies of the British Government, it would in itself operate as an inevitable force for the disintegration of the Empire. 'No preference for the Whites' observes Sir Purushottamdas, 'can be tolerated because of their political influence and because of their accident of birth.' The safety of the Empire depends at this moment on the capacity of British statesmen to digest the wisdom of this observation."

EAST COAST (Weekly), Berhampur, 12th Oct. 1929.

Naval disarmament.

2. The *East Coast* has the following :—"The one great and all absorbing topic of the day is the visit of the British Premier to the United States of America, on the mission, filled with great and lasting promise, to the peace of the world. . . In the language of the New York papers, there was a 'spirit of goodwill and aspiration pulsing through' Mr. MacDonald's speeches. In his own words, Mr. MacDonald 'had not come to America to meet the President, not to advance materialistic aims, but that the two great nations, powerful in the past and still more powerful in the future, might prove great nations, which could look beyond this fact and pledge themselves that their two flags, wherever the work of God had to be done in this world, should be flying side by side in the doing of that work.' Noble and brave words indeed ! What if they are blasphemous ? What if, instead of God's work, the Devil's work is being carried on in India or in other parts of the world ? What if Satin Sen and his brave comrades are slowly dying in the jails of India? These are small considerations for practical politicians like Mr. MacDonald compared with the glorious end in view—the achievement of the millennium of the world, the establishment of the Kingdom of Heaven on Earth. All this is proposed to be achieved by a naval agreement between the five Great Naval Powers, viz., Great Britain, America, Japan, France and Italy. Such an agreement will, in their opinion, end competitive armaments, will make war impossible

and will usher in universal peace and goodwill. How far the Naval Powers will succeed in arriving at a workable formula at their ensuing Conference to be held in London in January next remains to be seen. It seems to us it is all a huge farce."

II.—Home Administration.

(c) *Jails.*

Treatment of political prisoners.

3. Commenting on the Law Member's replies to the interpellations made in the local Council on the subjects, *Swarajya* says:—". . . The noblest of all human impulses is to strive for the political freedom of one's own country, and under a system of administration perpetuating bondage to a foreign power, political prisoners are bound to constitute the flower of national leadership. It is bad enough that, thanks to the good services of persons not ashamed to style themselves representatives of public opinion, political prisoners should be classed and treated like ordinary criminals. But it is little short of a refinement of denationalised callousness to seek to gloss over its enormity with equivocation and quibble, or invest it, with sanctimonious hypocrisy, with the dignity of some grand principle of Government. . ." SWARAJYA, Madras, 10th Oct. 1929.

Government and political prisoners.

4. The *Daily News* writes:—". . . It is incumbent on the Government to give up the policy of repression and proclaim general amnesty, if the acute political tension in the country is to be relieved at all. No ideas of false prestige should deter the Government from inaugurating a policy of conciliation and sympathy. It is widely reported that the present Labour Government finds it delicate and politically inexpedient to undo the work of reaction done by its predecessor. Delicacies and sentiments, casuistries and party exigencies, are out of place in the settlement of a momentous matter-of-fact problem. What is done in the case of Egypt and Iraq, and what is being done in the matter of rescuing the world from the devastations of war by means of disarmament must be done in the case of India. The strongly entrenched policy of the conservative party was consigned to oblivion by the Labour Government without demur or trepidation in the cases cited above. Neither delicacy, nor sentiment, neither casuistical cogitations, nor, party exigencies stood in the way of the Labour Government. Uncompromising popular opposition to a policy or administrative measure cannot be flouted by any Government without serious detriment to the foundations of civil polity. . ." DAILY NEWS, Madras, 14th Oct. 1929.

(j) *Salt and Excise.*

Drink.

5. *Swarajya* remarks:—"The Hindu Religious Endowments Board have issued an appeal to trustees of temples urging them to discontinue the practice of leasing coconut trees for toddy-drawing. The Board point out that this practice which is detrimental to the material and spiritual progress of the people is not only incompatible with the sacred function of temples, even from a non-humanitarian standpoint, it is injurious to the trees themselves. We congratulate the Board on the fine spirit actuating this appeal. Temples not lying within the purview of the Board's administration, as well as individuals and institutions owning properties with coconut trees, would, we trust, respond promptly to the appeal made by the Board and help to wipe out this great evil of drunkenness which has become an ever-growing menace to the economic and moral welfare of the people." SWARAJYA, Madras, 11th Oct. 1929.

(k) *General.*

The Whitley Commission.

6. The *Hindu* writes:—"There is one aspect of the problems of labour which the Whitley Commission which assembles at Karachi on Sunday next has to decide how to deal with, namely, the conditions of labour in Indian States. Restricted as it is by the ring fence of its terms of reference confining its enquiry to British India, the Commission can make its recommendations whatever they might be only in respect of the conditions of workers in British India. The Indian delegates to the Geneva HINDU, Madras, 11th Oct. 1929.

International Conference made it clear that unless the disparity in labour conditions between British India and Indian States were removed, employers in India would revise their attitude in regard to legislation. As such, the task before the Commission is by no means easy, particularly when the conditions of labourers in non-British India are of a character not to be passed over. In not a few Indian States has the ratification of the Conventions of the Geneva Conference been carried out, at least to the extent it has been in British India and in not a few of them have large industries been started and have thriven without the shackle of these Conventions. But in the absence of the compelling force of an extraneous pressure or effective inside public opinion, it is difficult to see what the result will be if labour in Indian States is to be left untouched by the present enquiry. The suggestion that the workers from the States might give evidence or send replies to the Commission regarding their conditions might, no doubt, if accepted, enable the Commission to acquaint itself in a general way with the conditions in the States but that would not be satisfactory at all. It is therefore for the foreign department of the Indian Government in consultation with the Indian States to devise some means of remedying this defect."

JANMABHUMI (Weekly), Madras, 12th Oct. 1929.

Boycott of foreign cloth.

7. *Janmabhumi* has the following :—"What shall we do to deserve the self-immolation of Jatindranath Das? This is the question that every citizen of India has to ask himself or herself. Thousands of students have in the past given up their college careers. Hundreds of vakils have given up their callings. Tens of Government servants have resigned their jobs. But the vast mass of population, though it remained unmoved in their daily vocations, became chastened and purified. Those sacrifices of young men and old have given a new outlook to life and politics in India. On the top of it all comes the great feat of self-surrender of Jatindranath. Shall India shed a silent tear over the distant corpse of the super-patriot and then be absorbed in the petrified routine of its daily existence, or shall India bestir herself, as never she did before, and take a vow that not one man nor one woman nor yet one child shall pay this tax on cloth which England has levied upon this country? We are thirty crores and we pay nearly sixty crores to England and other foreign countries for our cloth. It works out to a pole tax of Rs. 2 levied alike of men, women and children. We little see how we are victimised. Here are Jatin Das and Phongyi Wizaya who died inch by inch for the country and here are their countrymen tamely submitting to humiliations which they can cast off with a single breath of their voice. Let them, from now, take up the pledge, with God as their witness, that from henceforth they shall not wear clothing except such as is made in India out of Indian cotton, silk or wool, handspun and handwoven in India."

JANMABHUMI (Weekly), Madras, 12th Oct. 1929.

Violence and non-violence.

8. *Janmabhumi* writes :—". . . The struggle between age and youth to-day is the struggle between non-violence and violence. Not all the youths of the country swear by violence any more than all the older men swear by non-violence. But many —young and old alike—indulge in lingual murders and labial assassinations. Their morbid temperament is like that of the people that are impotent but lugubrious and seek gratification in the use of vile language as a substitute for wicked acts. The time has come when a plain demarcation must be made between the different wings in politics, the line being marked not by age nor by wealth, but by inclinations and tendencies. The man that talks of 'violence' to-day repudiates it to-morrow. And age as well as responsibility impose upon us duties which we may have accepted as the demands of convention at the outset, but which become the dictates of conviction ere long. Let us not therefore lose heart or curse the younger folks or isolate ourselves from them. Progress is the resultant of two forces, whether those forces act upon a body in opposite directions or at some angle to each other. If the youngest amongst us is pulling Indian nationalism along a course diametrically opposite to that along which the oldest are operating, it must not be forgotten that there are intermediaries acting at a right angle or at various acute or obtuse angles, whose pull must be taken into consideration in the determination of the resultant both in direction and strength. India is being tossed about to-day thus wise between violence and

non-violence. Eight years ago it was so tossed about between Council entry and Council boycott. It emerged successful from that contest or competition. The new struggle of to-day will witness its own end ere long when the forces of peace and order shall triumph against those of violence in perhaps less than half the period."

9. The *East Coast* writes:—". . . Rumours and canards by galore are set afloat by interested parties and by the press in England of what the Premier intends to do on the reassembling of the Parliament at the end of this month. Gandhiji has declared on more than one occasion that, should the British Government not grant Dominion Status before the end of the year, he would personally lead the 'Independence of India' movement and inaugurate an intensive campaign of civil disobedience by the people of India. Meanwhile, the year is drawing to a close and the Congress will meet under the presidency of Pandit Jawaharlal Nehru. Away from all this turmoil and dust of controversy, Mr. MacDonald has gone to America and is busy bridging the Atlantic and is happily engaged with President Hoover in the glorious task of constructing the 'road of peace'. . . Mr. MacDonald would have been more profitably employed, to our mind, in trying to bridge the growing gulf between India and England, instead of attempting the impossible task of narrowing the Atlantic. He is pursuing a mirage in vainly going after 'naval disarmaments,' and in hoping to establish better relations with the hard boiled American in the United States of America he has set himself to achieve the impossible. America has been lost for good and for ever to England about a century and half ago. The Premier could have, on the other hand, by a timely visit to India—and no time was more suitable than the present—and announcing from its historic capital Delhi, the grant of Dominion Status to India, won the gratitude of a great nation and averted the growing estrangement of Indians and their possible severance from the British connection. In the words of a homely proverb, a bird in the hand is worth two in the bush and Mr. MacDonald in running after elusive and deceptive America is in danger of losing 'the brightest jewel in the British Crown.' We hope that he will realize his mistake in time and devote his attention to the more vital question of retaining India within the Empire before it becomes too late."

Mr. MacDonald and India.

EAST COAST (Weekly), Berhampur, 12th Oct. 1929.

10. *Swarajya* observes:—"The rumour of Mr. Wedgwood Benn's visit to India has excited much speculation about the Labour Government's intentions towards India. But the significance of the visit can be easily exaggerated. In these days of quick aerial transit, there seems to be a distinct tendency for persons in high-placed positions to multiply their opportunities of travel at other's expense. If Mr. Benn's visit is to be taken as something more than this, it is essential that certain preliminaries should be first satisfied. To mention only two of them, the Simon Commission ought to be scrapped, and the Meerut trials ought to be withdrawn. In the absence of these conditions being satisfied, Mr. Benn's visit would arouse no more enthusiasm in India than that of the Simon Commission itself."

Mr. Wedgwood Benn's visit to India.

SWARAJYA, Madras, 14th Oct. 1929.

11. The *Hindu* remarks:—"Speculation continues rife as to the probable orientation of Britain's policy in India as the result of the Labour Government's coming into power and it is generally believed that, on Lord Irwin's return to India, he may make an important statement either in the Legislative Assembly or elsewhere, while a similar declaration would be made in Parliament on behalf of His Majesty's Government. . . . It is rather late in the day to reaffirm the right of India to self-determination—a right which was solemnly recognized by international opinion when Britain and other principal powers gave their adherence to President Wilson's famous fourteen points. This obligation was specifically ratified in the case of India when Britain declared in 1917 that her goal in India was 'the progressive realization of responsible government.' If Britain resiles from that position, she would stand convicted, before the tribunal of the world's opinion, of a breach of the faith in carrying out her solemn declaration. The crucial point to be borne in mind in all discussions of Indian politics is that no

The Labour Government's intentions.

HINDU, Madras, 15th Oct. 1929.

constitution which Britain may devise for India can be worked for a moment if the people of India refuse to work it. There is one course open to Britain now—a course which not only justice but prudence also should dictate to her. If Indians feel that they are equal to the responsibility of self-government that, left to themselves, they can unite and act in the best interests of the country, it is Britain's duty not to interpose obstacles in the way, but to do all she can to facilitate the change. She may demand safeguards for any legitimate rights and interests in India which British residents or sojourners may have and the best way to secure them would be by amicable discussion with India's leaders culminating in a friendly settlement. It is for this purpose that the Congress has all along been demanding a Round Table Conference; and it is obvious that such a conference would be acceptable to Indian opinion only if it ensured the meeting of the accredited representatives of the two countries on terms of absolute equality and if it were preceded by a definite declaration on the part of Britain that the grant of Dominion Status is the immediate objective in India and not the remote or never-to-be-attained goal. It is only on some such common basis that the conference can fruitfully set to work. If Britain will only give such practical proof of her trust in India and genuine desire to implement her own promise, she will find that India will generously respond. Not otherwise can there be anything like a definite settlement of the Indian question—and England with her experience in Ireland and Egypt, not to speak of the older Dominions, should know this very well. . ."

III.—Legislation.

Hindu, Madras, 14th Oct. 1929.

The Conference for the revision of Inter-Dominion laws.

12. The *Hindu* has the following:—"The conference which is now in session in London to consider and revise Inter-Dominion laws has come somewhat as a surprise to us in India. The date and the objects of the conference were announced a few days ago and almost immediately followed the announcement that Sir Muhammad Habib-ul-lah, who happens to be in London at the moment, and Sir Edward Chamier had been appointed to represent India. The circumstances under which the conference is being held are far from reassuring. In the first place, it is difficult to understand the extraordinary secrecy in which its proceedings are sought to be shrouded. Again, the way in which the personnel of the Indian delegation has been chosen is fair neither to this country nor, for the matter of that, to the persons selected. For, it is more than likely that questions like the reservation of coastal shipping of the dominions to indigenous bottoms will come up for discussion and decision. There is already a concerted move in certain interested quarters in Britain to discredit the Australian practice to safeguard against its being copied in India. It is just possible that an organized attempt will be made to put it down as a failure, thereby committing all parts of the Empire against the principle of reservation. The present delegation, besides being official in character, can hardly be in a position to present India's case properly at such short notice, unaided by expert opinion. The advantage which the Secretary of State for India is said to have scored for India in getting a place for her in the conference would then appear to be largely discounted by the defect in the constitution of the delegation. In the circumstance, the President of the Federation of Indian Chambers of Commerce has done well to put in a *caveat* that any commitments made by the Government representatives at the conference will not command the Indian commercial community's confidence."

Swarajya, Madras, 10th Oct. 1929.

The Malabar Tenancy Bill.

13. *Swarajya* writes:—"After a chequered career extending over more than half a decade, the Malabar Tenancy Bill has at last passed its third reading in the Legislative Council and only awaits the assent of the Governor to become part of the law of the land. The entire proceedings of the Council from the time of the initiation of Mr. Krishnan Nayar's first Bill down to the completion of the third reading of the Bill as actually passed, reveal not only the extreme complexity of the problem connected with the Bill, but also, to a large extent, the unfitness of the bulk of the members of the Council to tackle it in an intelligent fashion. The system of land tenure in Malabar is without a parallel elsewhere in the country. Its very

novelty and uniqueness are a challenge to a proper understanding of all its intricacies by persons hailing from other parts of the presidency, whereas in the Legislative Council, it is the latter alone, be it remembered, that carry the preponderating influence, thanks to their sheer weight of voting power. Add to this the fact, that even within Malabar, the conditions of tenure vary indefinitely between place and place, and the difficulty, even the virtual impossibility, of a Council constituted like the present one, arriving at any solution capable of integrating the requirements of each locality, and satisfying them all at one stroke, becomes at once transparent. These and other flaws of a similar kind, the Bill carries in every part of its structure. Its provisions seem to invite litigation, and it will take some time before the actual measure in which its working will approximate to its intention, can be assessed with any degree of certainty. From this point of view the Bill is more a starting point for the redemption of the economic condition of the Malabar tenant through legislation than a blessing suggestive of finality. Still, it has certain features which lift it out of mere tentative experimentation and constitute it into a sort of charter of rights for tenants. Hitherto, the most deplorable trait of Malabar land tenure has been the liability of the cultivating tenant to summary eviction virtually at the will of the janmi. The Bill alters this state of affairs and confers fixity of tenure from the very commencement of the Act to every cultivating tenant in respect of his whole holding. This is a great boon to the agriculturists of Malabar. Fixity of tenure, however, can prove a barren prerogative if the price to be paid for it in the shape of rent renders the net economic yield of the land available to the cultivator insufficient for bare subsistence purposes. Here we come upon another of the terrible banes of the Malabar land tenure system. In other parts of the presidency, the cultivating tenant has to share the produce of land with only one owner. But in Malabar, between the janmi at the apex who is the ultimate owner, and the actual cultivating tenant at the bottom, there is a regular heirarchy of lessees and middlemen. All of them have in reality to be maintained by the cultivating tenant and represent the economic burden of his lot. It is no wonder that under this system rack-renting has been brought to an almost splendid perfection in Malabar. If the fixity of tenure conferred by the Bill is to be fruitful of any betterment in the material condition of the tenant, it is essential that it should be combined with further relief in the shape of the scrapping of rack-renting. The rent which the tenant has to pay under the Bill is called 'fair rent' and is fixed at a rate which bids fair to be less than the one hitherto in vogue. This is the second of the real advantages promised by the Bill in the economic status of tenants. We welcome this measure as a genuine attempt at the reform of the system of land tenure in Malabar, but the attempt will have to be assiduously followed in the years to come, with changes suggested by experience of its actual working."

IV.—Indian States.

14. Referring to the budgets of Mysore and Hyderabad, *Swarajya* remarks :— SWARAJYA, Madras, 17th Oct. 1929

The Hyderabad and Mysore Governments' finances.

". . . We observe that a provision of Rs. 3 lakhs is included in the budget to cover the cost of hospitality to the Viceroy. Hyderabad is not alone in thus squandering public money on an unconscionably lavish scale in entertainments to Governors and Viceroys, the Mysore Government too have allotted an equal sum to cover the expenses of Lord Irwin's visit to the State in the course of the year. We are loth to believe that expenditure on this huge scale on the visit of a single guest is a necessity of cordiality. However distinguished a visitor may be, a good welcome is quite consistent with simplicity and economy, and it seems to be the truth that in spending fabulously on gubernatorial entertainments, Indian States are only trying to shine against each other in a competition of self-display. It is a vulgar craze. There are hundreds of thousands of people both in Hyderabad and Mysore who are in a poor state economically, but contribute in an ultimate valuation to the wherewithal out of which the Government orders its expenditure. Let the thought of these people serve as a corrective to the Rulers of the States concerned when public money is burnt in the name of hospitality to provide incense for their vanity."

VERNACULAR PAPERS.

I.—Foreign and Dominion Politics.

Al-Ameen, Calicut, 1st Oct. 1929.

Indians in East Africa.

1. The *Al-Ameen* draws attention to the deplorable condition of Indians in East Africa which the paper says is not surprising considering their depressed condition in their own country, India. Their position in East Africa is full of danger, more so than anywhere else. If the Government of India and the people do not help them, they and India will suffer irreparable loss in the near future. Even Europeans will admit that the prosperity of the country is due to the labour of Indians. But their reward is the "segregation" law. . . The Hilton-Young Commission and the Government of India advocated the claims of Indians, which no doubt was praiseworthy. But ever since the device was put through of a re-enquiry by Sir Samuel, the Government of India have evinced vaccillation and cowardice. This shows to what extent they are dependent on the British Government. . . The statement of the Government of India that they could not frame a policy owing to the Samuel Report not being published must be due to their own impotence. . . What the Government should do now is to advocate the claims of Indians unceasingly before the British Government. Failing this, let them beware that they will have to bear the responsibility for failure and for the accusation of having committed a breach of trust in respect of Indians.

Tamil Nadu, Madras, 7th Oct. 1929; Swadesamitran, Madras, 11th Oct. 1929; and Swarajya, Madras, 11th Oct. 1929.

Commenting on the report on East Africa submitted by Sir Samuel Wilson recently, the *Tamil Nadu* observes:—Sir Samuel Wilson states that the best thing to do is only to grant the franchise to the Europeans alone and nominate six Indians to the Kenya Legislative Council. This is intolerable. How can the Indians, who are suffering even in their own country without being able to secure equal rights, seek remedies for the hardships experienced by their brethren in distant countries across the seas? Even if Jesus Christ, himself, who sacrificed his precious life for saving the people, were to go to Africa now, he would not secure equality with the Christian missionaries there. India should secure *swaraj* if righteousness is to be established in the British Empire and the world. The *Swadesamitran* observes:—It seems to have been represented to Sir Samuel Wilson that the main demand of the Indians is that the Europeans and Indians should be included in the same electoral roll. It is inconsistent that the Indians, who are reported to have stated that they are not prepared for any kind of union if their main demand is not accepted, should have agreed to secure seats in the legislature by means of nomination. Therefore, the time has come for the Government to publish the report submitted to them by the Right Hon'ble Sastri, who proceeded to East Africa to plead the cause of the Indians before Sir Samuel Wilson. It is only this report that can prove how far the statements of Sir Samuel Wilson are well founded. The report of Sir Samuel Wilson is not only partial but is also in the nature of a threat to the British Government. His object becomes patent from the very fact that he has prefaced his report with the statement that the European community is indignant because the British Government have not done anything in accordance with their communiqué issued in 1923. We do not object to his making any statement that he likes. But we cannot tolerate his observation that the Indians too support his recommendations. Even the Secretary of the East African Deputation says that there is no foundation for the statements of Sir Samuel Wilson and calls upon the Government to publish the report of Mr. Sastri. Under these circumstances, the Government are bound to publish the said report. The *Swarajya* observes:—Though the ostensible object of Sir Samuel Wilson's report is only to establish an economic federation consisting of Kenya, Uganda and Tanganiyka, it will become clear to those who examine the recommendations contained in the report that there is room for such an economic federation changing into a political federation in a short time. If a political federation is established, it is certain that the Indians there will be utterly ruined. If the recommendations

contained in the report of Sir Samuel Wilson are given effect to, the lot of the Indians in East Africa will become still more miserable. If the whites are given all the powers that Sir Samuel Wilson recommends should be given to them, they will suck the blood of the Indians and the natives in a very short time. What are the Government of India going to do?

Britain and Russia.

TAMIL NADU, Madras, 7th Oct. 1929.

2. The *Tamil Nadu* writes:—The British were carrying on propaganda throughout the world that even the very atmosphere of Russia was unwholesome. All the great powers boycotted Russia. The Meerut conspiracy case is being conducted because the Russian Communist propaganda was carried on in India. Every one knows that the Government of India are trying to enact new laws by pointing to the Bolshevik bogy. We think that every one will only be surprised to hear that the British Government have decided to conclude an alliance with Soviet Russia which is detested so much. However, we do not see anything strange in this. We have known very well that it is the congenital quality of British politicians to browbeat the enemy when he is weak and to cringe before him when he is strong. The British Government made herculean efforts to suppress the Russian Communist doctrine and the propaganda of hate carried on by the Russians against the British Government. Since these efforts have proved quite unavailing, they have decided to conclude an alliance with Russia. We are gratified to note that good sense has dawned upon the British politicians at least after the lapse of such a long time.

ANDHRA PATRIKA, Madras, 7th Oct. 1929.

The *Andhra Patrika* writes:— . . . Even the other parties who take offence at the very mention of Russia do not seem to take objection to the daring attitude adopted by the Labour Party in dealing with Russia. It cannot but look strange that in England the Government themselves should try to make peace with Russia while in India a trial is being held against some persons accused of intrigues with Russia. Once peace is established between Russia and England, there seems to be no reason for still continuing the Meerut case. It is necessary to alter the old order of things. England need not hereafter have any fear of Russia as arrangements are made to prevent hostile propaganda being carried on by either power against the other. Such being the case, how is it possible to have any Russian scare in India even? At this juncture when attempts are being made for peace (with Russia), it is the duty of the Government to give up repression in India and adopt a conciliatory policy.

The Palestine incidents.

QAUMI REPORT, Madras, 7th Oct. 1929.

3. Alleging that the Jews in Palestine are growing more and more oppressive, the *Qaumi Report* writes:—Students of world politics have come to the conclusion that Britain after having obtained the mandate over Palestine has never been just to the Arabs, and that, unless the Jews are reverted to their original condition (of subordination to the Arabs), peace cannot be established in and around Jerusalam.

Complications in Afghanistan and Palestine.

AZAD HIND, Madras, 8th Oct. 1929.

4. Apprehending that serious complications are likely to develop in Afghanistan and Palestine and thus create a grave situation for the Muhammadans there and in India, the *Azad Hind* hopes that the Government of India will not have recourse to measures which will excite the sentiments of the Muhammadans.

"Uncle Sham."

TAMIL NADU, Madras, 8th Oct. 1929.

5. The *Tamil Nadu* writes:—Mr. Guha, an Indian, wrote a book entitled "Uncle Sham" about certain drawbacks of the people in America. The book deals with the shameless life led by the people of America. It is understood that the Government of the United States have prohibited the entry of this book into America. We are not concerned with the proscription of the book. But, we only ask why the Government of the United States, who proscribed a book vilifying the Americans, did not proscribe the book written by Miss Mayo in which she vilified the Indians who are a very righteous people. We hope that good sense will dawn upon the Government of India at least hereafter. The proper thing for a Government to do is only to confiscate all books which spoil the minds of the people.

QAUMI REPORT, Madras, 10th Oct. 1929; and AZAD HIND, Madras, 10th Oct. 1929.

The situation in Afghanistan.

6. Referring to the news that General Nadir Khan has captured Kabul, and Bachai Sakhoo, having been defeated, has fled, the *Qaumi Report* says that if the above news be correct, there is no doubt that General Nadir Khan, who is a great politician and a statesman, will so decide the fate of Afghanistan as to give to the whole world the impression that right has been restored to the rightful. Further observing that General Nadir Khan's war tactics, intellect, and statesmanship are worthy of being inscribed in golden letters in the pages of history, it adds that if the General should consider the hereditary rights of King Amanullah Khan, and the fact that no one can surpass him in his love and sympathy for the country, the whole Islamic world will appreciate the General's political acumen. Referring to the many conflicting rumours and reports about Afghanistan and to the recent news of the capture of Kabul by General Nadir Khan, the *Azad Hind* says that even if the last piece of news be authentic, it cannot be a source of consolation to the Muhammadans, unless it is definitely known that Bachai Sakhoo's Government has been irreparably destroyed.

SWADESAMITRAN, Madras, 10th Oct. 1929; and TAMIL NADU, Madras, 11th Oct. 1929.

The reduction of naval armaments.

7. Concluding from the invitation issued by the British Secretary of State for Foreign Affairs to the other Great Powers to attend a conference to discuss the question of the reduction of naval armaments that America and England have come to a satisfactory conclusion on this question, the *Swadesamitran* observes:—It is really gratifying to note that two big countries, actuated by love of gold, should have come to a satisfactory conclusion in this manner, so as to secure peace in the world by reducing naval armaments. But, these two countries, which profess to be interested in maintaining righteousness in the world, will be setting a better example if they first get rid of the unrighteousness that is prevalent in the countries under their control. America is retaining the Phillipine Islands under its control against the wishes of the people thereof and Great Britain is keeping under subjection India which is more advanced in civilization than itself. This has led to great embitterment and heart-burning in these two subject countries. Before setting out to maintain peace in the world, it is necessary that America and Britain should devise means for preserving peace in the small territories subordinate to them. Will they take the necessary steps in this direction? The *Tamil Nadu* observes:—It is understood that a conference of the Great Powers will be held in London next January for discussing the question of the reduction of naval armaments and that delegates from America, Japan, England, France and Italy will attend the conference. America alone of all these five powers is honest. We do not wish to dilate on the political honesty of the other powers which are following a hypocritical policy. The Great Powers will hold a conference in London; dinners will be given and dances will take place. The speeches made will be wirelessed. But, it is certain that there will not be reduction of naval armaments to the least extent. No one should believe that these Great Powers, which are obsessed by the greed for territorial aggrandisement and wealth, will abandon the principle of waging war. As long as the people of one country are keeping the people of another country in subjection, armaments will not be reduced in the world. Until subject countries like India secure liberation, it is certain that no Great Power will agree to reduce its army. All the talk about outlawry of war and establishment of peace is nothing but a pretence for deceiving the world.

II.—HOME ADMINISTRATION.

(a) Police.

YOGAKSHEMAM, Trichur, 2nd Aug. 1929 (received on 4th Oct. 1929); and SAMADARSINI, Trivandrum, 8th Oct. 1929.

Police administration.

8. Commenting on the administration report of the Police Department of the Presidency, the *Yogakshemam* remarks that the condition of the Police in this country is in no way commendable. There are very few among the subordinates who have sufficient education or culture to carry out their onerous duties. Low pay, hard work and want of culture combined, naturally result in numerous irregularities. . . It is only on account of the ignorance and peaceful nature of the people that there

are not many complaints. . . 'Detection' involves great hardship in many instances to innocent people. As non-detection is considered derogatory, to the police, it is the poor people who have to suffer. While in other civilized countries are looked upon as helpers of the people, the police here are considered as monsters to be feared. Whatever be the reason for this, it is certainly not creditable to the Government. The *Samadarsini* considers the Madras Police Administration Report for 1928 to be satisfactory in various respects, e.g., gradual decrease in the number of crimes, increase in the percentage of detection, improvement in traffic control, etc.

Commenting on the report on the administration of the Police in the Madras Presidency for the year 1928, the *Desabhimani* makes the following observations among others in its English columns:—". . . It has . . . to be noted that, in the matter of detection of cases, there have been varying results among the different districts. While 14 districts showed better results, 15 others showed a decline, a matter to be regretted. It is, however, to be hoped that, with improved detection followed on the proper and intelligent maintenance of the Station Crime History, the concentration on habitual criminals as distinct from casual offenders and the prompter circulation of information regarding crime and criminals and the grant of liberal rewards to the public, to village officers and to the police, better results will follow in the matter of detection of crimes. . . Regarding the control of motor traffic. . . it is gratifying to note that in the City of Madras an advance has been made owing to the successful attempts of the acting Commissioner and his staff to place the traffic work of the City Police on a better footing. But the control of motor traffic in the mufassal is, on the other hand, far from satisfactory. Much remains to be done in this direction. Over-loading and furious driving are of very ordinary occurrence and, unless deterrent sentences are inflicted in cases brought before courts, there is no room for improvement. The recklessness and incompetency of the motor drivers in general, are matters that can only be remedied by a judicious and careful issue of drivers' licences. The rules framed under the Motor Vehicles Act have necessarily to be revised for improving the situation. Unless and until these steps are taken, the cases of accidents are bound to be on the increase. It is hoped this will receive immediate consideration at the hands of the Government." DESABHIMA[NI], Cuddalore, 5th Oct. 19[29]

(c) *Jails.*

The treatment of political prisoners.

9. The *Sukhodayam* publishes a communication from the pen of a correspondent, in which the following observations find place among others:—It is stated that, of all the Great Powers in the world, the British Empire alone is the most excellent in every respect. British justice is praised to the skies by the people of several countries in the world, the British statesmen and several persons in India itself. If, however, one considers impartially the way in which the administration of jails is conducted, it will become quite clear to what extent British justice is partial and lacking in humanity. The British and some henchmen of the Government in India are saying that British rule was established by Providence only for making the people of India happy. But, wise men in several parts of the world have admitted that the British are ruling India only in the interests of their country. The truth that the British are having connection with India only because India serves as a market for them cannot be refuted. If, after understanding the real state of affairs, patriots say that there is no use of a foreign government, though it might be excellent, and strive to establish a responsible system of government, the bureaucracy tries to repress them in some way or other. Nevertheless, the sun of liberty is rising yonder. The spirit of freedom has been roused in the majority of our people. Whatever the bureaucracy may do hereafter, it cannot put down that spirit. Not only do several people in the country go to jail but they are also prepared to ascend the gallows and lose their lives by going on hunger-strike. Jatindranath Das and Phongyi Wizaya have sacrificed their lives for putting an end to the injustice of jail administration. The foundation of our *swaraj* has been laid on their corpses. SUKHODAYA[M], Arni, 5th Oct. 1[929]

Hereafter, it is the duty of every patriot to complete the construction of the *swaraj* edifice. Will those who are in charge of jails treat political prisoners humanely at least now when Jatindranath Das has sacrificed his life? The country is anxious to see whether those, who are fomenting communal and religious differences, without realizing that what is urgently needed is the reconstitution of the present system of Government, will cease to foment such differences and take up the work left unfinished by Jatindranath Das.

ANDHRA PATRIKA, Madras, 10th Oct. 1929.

The *Andhra Patrika* writes:— . . . The All-India Congress Committee has persuaded political prisoners to abstain from observing hunger-strike and thus afforded an opportunity to the Government. It is natural that greater unrest will prevail in the country if the Government do not utilize the opportunity to its best advantage. It is strange that the Hon'ble the Law Member should, when answering questions in the Legislative Council regarding the treatment of special division prisoners, say that Mr. Sambamoorthi, Mr. Madduri Annapoorniah and Mr. Vellur Kuppuswami Mudaliyar are not treated as special division prisoners. It is not known to whom the comforts of the special division will be accorded when they are denied to such principal political prisoners like the abovementioned personages? It is useless to say that Mr. Sambamoorthi and others have not asked for such comforts. Will the great men who are prepared for any kind of sacrifice stoop to ask for this or that comfort? It is the duty of the Government to see that such men are provided with suitable comforts and that they are not treated as highway robbers. By adopting this method, the Government will be protecting its self-respect. It becomes evident from the reply given by the Hon'ble the Law Member that the Government possess such a power. If such be the case, why should not the Government use its power of discrimination in this matter. . . It is just on the part of the Government to make haste and grant the comforts of the special division to all political prisoners.

MATHRUBHUMI, Calicut, 28th Sep. 1929.

Referring to the defeats of Government in the Assembly, the *Mathrubhumi* adverts to the censure motion on Phongyi Wizaya's death. . . In short, the real issue was whether the Government would be prepared to deal with not only political prisoners but all prisoners as human beings without any feeling of vindictiveness or racial hatred and with more sympathy and humanity. It is but incidental that Phongyi Wizaya wanted permission to wear the clothes of a priest. The prisoners of the Lahore conspiracy case asked merely for primary convenience of life. Even then the Government brought about the early death of one of them by not granting the request. It is this mentality of Government that is the cause of all these troubles. This is quite unpardonable.

RASHTRA BANDHU, Mangalore, th Oct. 1929.

Colour distinction in Indian jails.

10. Prefacing a leading article under the marginally-noted caption with the observation that the demise of Jatin Das as a result of hunger-strike in the Lahore jail has left an indelible and lasting stain on the administration of jails in this country, the *Rashtra Bandhu* describes the unpardonable distinction observed by the jail authorities in the treatment of the Indian political offenders and the white prisoners in jails, opines that this differentiation is due to the political dependence of the Indians and that there is no justification whatsoever for the Government to treat the Indian political offenders like ordinary criminals and murderers even before they are tried by a court of law and concludes with an expression of gratification that the Government of India have issued instructions to the Provincial Governments to reform the administration of jails obtaining in the provinces.

KOTTAYAM PATRIKA, Kottayam, 28th Sep. 1929; and MATHRUBHUMI, Calicut, 8th Oct. 1929.

Hunger strikes.

11. The *Kottayam Patrika* after remarking that there is a wave of hunger-strike all over India and that the death due to it is really suicide, says that there is none who suffers sorrow owing to the deaths of these young men and the leaders think that their deaths can be used as a good opportunity. They also know that if the dead person be paid glowing tributes others will carry on hunger-strike with more zeal than ever. As for themselves they fare sumptuously and enjoy themselves. Most of them have gone to jail. None of them has ever attempted hunger-strike nor will ever attempt it hereafter. If it be investigated why Phongyi observed hunger-strike it will be plain that hunger-strikers are swayed by sheer wilfulness.

He had been twice in jail and he made persistent requests. Thus he wanted some excuse or other to continue the strike. Even if their requests are granted the hunger-strikers will ask for something else. So granting of requests is no remedy. It is only a ruse to harass the Government. Referring to Satin Sen's hunger-strike, the *Mathrubhumi* remarks that the Bengal Government is not trying to arrive at a satisfactory decision in respect of Sriman Sen and that its policy is most heartless and indiscreet.

ANDHRA PATRIKA, Madras, 7th Oct. 1929.

The *Andhra Patrika* writes :—The Meerut undertrials as well as the Lahore undertrials have respected the counsel of the Congress Committee. In these circumstances, it is necessary that the Government should keep in mind the help rendered by the Congress Committee, appreciate the resoluteness of the undertrials and redress the grievances of political prisoners as early as possible. . . Jatin Das has given up his very life in this connection. In case the Government do not solve the problem of political prisoners even after such enormous sacrifices, the Government will become very disreputable.

(d) Education.

ANANDA BODHINI, Madras, 8th Oct. 1929.

Education in India.

12. The *Ananda Bodhini* writes :—In every country, the main object of those who devise a system of education is to develop in the children a love of their motherland. But, in this country, lessons in schools are given in such a manner as to create among students an aversion for their motherland and a love for England. Indian civilization is being condemned and the western civilization is being praised. This leads to young men developing a mania for the latter and the venomous nature of that civilization becomes ingrained in them. The worst feature of western civilization is its promotion of self-interest. Again, the present system of education does not help even to improve the knowledge of the people. After undergoing a course for several years in English colleges, all that the students learn are 'words' and not 'subjects'. If a knowledge of subjects is to be really acquired, education must be given through the vernaculars. When a foreign language is used, the subject sought to be learnt is ignored in the attempt to learn the words of that language. The result of this is that English-educated people are not able to derive any advantage from their education in life. Again, vocational instruction is not at all imparted in the English colleges. Hence, those reading in them form the wrong impression that it is mean to take to industries. When they get out of the college, they do not know how to carry on any industry nor do they have a taste for it. So they desire to become slaves to the Government. Even the latter are not able to confer appointments on all of them, with the result that the unemployment problem is as keen among those that have received western education as it is among the agriculturists. If the educated classes begin to help the agriculturists, both of them will secure employment and be benefited thereby. But, these classes deem it to be dishonourable to move with the masses. Thus, the education imparted to Indian boys in Government colleges at present is not only useless in several respects and is also harmful. It is after recognizing this truth that Mahatma Gandhi advised the people to boycott schools conducted under the auspices of the Government and start national schools.

(f) Land Revenue and Settlement.

RASHTRA BANDHU, Mangalore, 7th Oct. 1929.

Land assessment in India.

13. Adversely criticizing the reply given by the Hon'ble the Revenue Member of the Madras Government to the resolution brought forward by the popular representatives that the land assessment in the Presidency should not be enhanced pending the preparation of a satisfactory Land Revenue Bill, the *Rashtra Bandhu* regrets that the Government of India should have prevented the Government of Madras from introducing a Land Revenue Bill while they did not act similarly in the case of the Bombay Government, and adverting to the reply given on behalf of the Government to an interpellation in the Council of State last month that the question is left to the discretion of the Provincial Governments, observes that this is only a jugglery played by both the Central and the Local Governments to put off the introduction of a fixed Land Revenue policy, and concludes with the opinion

that the Local Government look on with derision at the request of the popular representatives in the Council merely because the people of this Presidency have not resorted to *satyagraha* like the peasants of Bardoli.

ANDHRA PATRIKA, Madras, 9th Oct. 1929.

The *Andhra Patrika* writes:—There does not seem to be any early chance in the Madras Presidency of framing a Land Revenue Act. The Bombay Government are making strenuous efforts in this connection. They are consulting the representatives of the people on this question. They have given up their attempts at resettlement everywhere. The Bombay Government have given a favourable reply even as regards the desirability of modifying according to the new Bill the settlement rates formerly levied. The agitation caused by the Bardoli ryots seems to have had a lasting effect. But in the Madras Presidency, no favourable result has yet been obtained. Though it is a fact that the economic condition of the people is being enquired into in the Kistna and the Godavari districts, it is not a favourable indication that settlement operations are being carried on on the usual lines in the other districts. . . The Madras Legislative Council has resolved that a Land Revenue Act should be passed at once. But it is not known what action the Government are going to take on this resolution. A reply has been given in the Legislative Council that the Government have not yet considered this point. It is not likely that they will take the necessary action before the close of the present session of the Council. It is not proper that they should delay such an important matter as this. It is good that they should once for all effect a satisfactory solution of the problem instead of giving scope for the frequent recurrence of the Bardoli situation. It is highly necessary that Land Leagues should be formed and proper agitation carried on.

(*j*) *Salt and Excise.*

SAMUDAYABHIVARDHINI, Purameri, Aug.–Sep. 1929.

The evils of intoxicants.

14. Under this caption one K. P. Kunhi Rama Kurup writes among other things in the *Samudayabhivardhini*:—Those who seemed to really rule over us for 150 years should themselves bring a law into force prohibiting the use of intoxicants. As long as such a law is not introduced and as long as people continue to drink, freedom for us will only be a dream. . . As circus trainers tame wild animals by giving them intoxicants, so do our rulers invite us to drink and we shamelessly accept it and thus we, who are by nature strong, broad-hearted, full of manliness and burning for freedom, become weak, lose our manliness and quite unconsciously become slaves

ANDHRA PATRIKA, Madras, 8th Oct. 1929.

The Excise policy of Government.

15. The *Andhra Patrika* writes:—If we want to abolish the drink evil, it is quite necessary that the number of toddy shops should be reduced. Much good will result if toddy shops are not opened at places not liked by the people. This method is called 'Local option'. . . It is quite unnecessary that the evils of drinking should be preached in India, but it is essential that the attractions in the way of drinking should be removed. . . The discussion that was carried on over the adjournment motion introduced by Mr. Satyamurti makes it evident that a desirable change has not occurred in the attitude of the officials. The reopening of the toddy shop in Venkatarangam Pillai street, Triplicane, which was abolished some time back, cannot be taken as an instance of sincerity in the matter of prohibition. . . The people never desired that the toddy shop should be opened again. Instead, they have expressed their disapproval of such an action. . . Revenue alone appears to be the aim of the Excise Minister when we look at the reply given by him that the toddy shop in question was at first closed as there was no proper bidding and that it was opened when there was proper bidding. . . The Excise Commissioner has delivered a disgraceful lecture. He has openly advocated drinking. The Minister has shown his helplessness in the matter. The Legislative Council has resolved that prohibition is their goal and requested the Government to try to attain it within twenty years. Even the Government have expressed the same idea. Is the Excise Commissioner aware of this fact or not? If he is, why should he advocate drinking? From the speech of the Excise Commissioner, it is evident that not

only the people but the officials also have no confidence in the Government propaganda. It is the opinion of the Commissioner that drinking is indispensable for those who live near the aforesaid toddy shop. The Excise Commissioner has expressed his utmost sympathy towards drunkards. He cannot but feel sorry if drinking is abolished by prohibition propaganda. Is it possible to think that such men will aid the cause of prohibition?

SWADESAMITRAN, Madras, 9th Oct. 1929; LOKOPAKARI, Madras, 10th Oct. 1929; and SWARAJYA, Madras, 11th Oct. 1929.

Remarking ironically that the observations made by Mr. Cotterell in the local Legislative Council during the debate on the adjournment motion to consider the propriety of the opening of a toddy shop in a locality in Triplicane, which is near two schools, a temple and the residence of poor fishermen, go to show that the Government have a good deal of sympathy for these fishermen, the *Swadesamitran* writes:—Mr. Cotterell has stated that, as the fishermen work hard, toddy is necessary for them. Considering that several Europeans, who need not work as hard as fishermen, have taken to the habit of consuming strong liquors like whisky and brandy, there does not appear to be any connection between hard work and the consumption of toddy or liquor. It is a wrong notion that those who do hard work should take to drink to relieve the physical strain. If the Government refrain from opening a toddy shop at the doors of the houses of fishermen and inducing them to drink, the latter will have the strength to turn out a larger quantity of work than they are doing at present. Cannot Mr. Cotterell, who feels that it is the duty of the Government to locate a toddy shop near the residence of fishermen so as to relieve their physical strain, evince some sympathy for the old parents, children, wives and other dependants of these fishermen? The Hon'ble the Minister for Excise argued that the toddy shop in question had been in the same locality for ten years and that no one objected to its being reopened now. It is clear from this that, according to him, it is not the duty of the Government to consider the question of the desirability or otherwise of locating a toddy shop there. But the Government have admitted that drink has harmful effects. That is why they are spending four lakhs of rupees for carrying on propaganda among the people to persuade them to give up the habit of drink. On the one hand, they are preaching to the people to give up drink and on the other, they are locating a toddy shop at the very door of their houses and calling upon them to drink. It is really strange that the same Government should do both these items of work. It is apparent that they are carrying on propaganda to satisfy the cultured people, who have been crying out that drink is baneful in its effects, and that they are encouraging the opening of toddy shops in order to exploit the money of the poor, since they are unwilling to give up the revenue derived from them. It has, therefore, been proved that the Government are not inclined to wean the poor people from the evil habit of drink. If they would save the money spent on propaganda, they can utilize it at least for purchasing clothes for the wives and children of a few of the drunkards. At the very outset, the Hon'ble Minister declared that this question related to the internal details of administration and that there was no connection between this and the policy of the Government. This in effect means that, even if the motion is carried, he will not deem it to be a vote of no-confidence in him and resign his office. It has been carried and yet he is not going to vacate his seat. Will he respect the feelings of the members of the legislature and at least effect a change in the policy of the Government? *Lokopakari* remarks that, if the speeches made by the members of the Legislative Council in this connection are embodied in a play and the play is staged, it will become clear whether the propaganda carried on by the Government is in favour of prohibition or whether it is in favour of drink and writes:—It is not known how the Excise Minister, who is spending four lakhs of rupees for reducing drink in the country, was hearing the farcical observations made by Mr. Cotterell, the Commissioner of Excise. He must have felt ashamed inwardly at least to some extent at the words which he was hearing. But, by his speech he too seemed to approve of the existence of toddy shops and did not seem to think that it was harmful. It is highly doubtful whether such gentlemen as these, who are holding the posts of Ministers only for drawing a salary of Rs. 5,000, have such a thing as conscience. The *Swarajya* observes:—Our readers should bear in

mind that the toddy shop in question did not exist till now and that it has been newly opened. Every patriot will feel indignant at the speech made by the Commissioner of Excise who did not deem the place wherein he was speaking to be a Legislative Council. He deems it only to be a dramatic theatre. He says that fishermen require toddy to quench their thirst after returning from their work. What sympathy this Commissioner evinces for the labourers! He says in effect that the pleasure of the labourers consists only in drinking toddy and becoming impoverished and in their wives and children dying of starvation! We need not say that the sympathy that he evinces for the labourers is not different from the sympathy that wolves evince for sheep. It is only a government, in which such persons have a place, that says that it is going to bring about prohibition. Mr. Muttayya Mudaliyar too has spoken arrogantly in this connection. He says that the business of the Government is only to reduce drink. The Commissioner of Excise, however, has spoken in such a way as to suggest that drink is very essential to the labourers and that, therefore, their desire should certainly be satisfied. What else is this but a farce? Though the adjournment motion was carried ultimately, will the public have the least faith in the method of work adopted by Government for achieving prohibition after these proceedings?

(k) *General.*

TRILINGA, Madras, 30th Sep. 1929.

Ban on Dasara processions.

16. Referring to the order prohibiting all processions by Hindus during the Dasara this time at Nellore, the *Trilinga* writes:—It is strange that such an order should be issued on the pretext that quarrels arose between the Hindus and Muhammadans in 1927. It is a mistake on the part of the authorities to think that the Hindus either then or now either at Nellore or in any other place could commit breach of peace. It is universally known that it is the Muhammadans alone who create disturbance everywhere. We must understand that this sort of troubling the Hindus who always act in obedience to the wishes of the authorities is proving detrimental to the Hindu religion itself. It is regrettable that the Hindus should thus be treated with contempt by the social reformers on the one side and by the Government on the other.

SWARAJYA, Madras, 4th Oct. 1929; and SUKHODAYAM, Arni, 5th Oct. 1929.

The Indian National Congress.

17. Referring to the election of Pandit Jawaharlal Nehru as the President of the forthcoming session of the Indian National Congress, the *Swarajya* observes:—We have received news that the election of Pandit Jawaharlal Nehru to the presidentship of the Congress has caused a flutter even in London. Though Pandit Jawaharlal has not till now actually carried on any definite struggle, no one can deny that he is a man intent on achieving his ends. We believe that, under his leadership, the foundation for the next year's struggle will be firmly laid at the Lahore Congress. The *Sukhodayam* observes:—We firmly believe that, under the leadership of Pandit Jawaharlal Nehru, the goal and programme of the Congress will be clearly defined, the shackles of slavery that bind the country will be removed and proper means will be devised for securing *swaraj*. It is essential that the Government and the people should note the significance of the election of Pandit Jawaharlal Nehru on the recommendation of Mr. Gandhi himself. We lay stress on the fact that Pandit Motilal Nehru is a non-co-operator and a colleague of Mr. Gandhi and that he held aloft the banner of liberty and went to jail only because of the patriotism and the capacity of his son to carry on a very vigorous agitation. If India has no faith to-day in the British, who hold us in subjection and rule over us, and is on the eve of engaging herself in the *satyagrahic* struggle and securing freedom by relying on self-help and self-determination, it will not be an exaggeration to say that India has derived this benefit and attained this good fortune only through the patriotism and incessant toil of Pandit Jawaharlal Nehru. Those who do not approve of the moderate programme of Mr. Gandhi should necessarily bend their knees before Pandit Jawaharlal Nehru, who is an extremist. We should get ready even from to-day for the struggle for independence and for the starting of the vigorous non-co-operation movement for the purpose of carrying on that struggle efficiently. Hereafter, the youths are not going to relax their hold on the Congress easily.

Expressing ecstacy over the selection of Pandit Jawaharlal Nehru as the President of the ensuing session of the Indian National Congress at Lahore, the *Rashtra Bandhu* remarks that the election of a fearless and patriotic youth like the Pandit might result in the recession of some of the moderates from the Congress camp, and opines that the Congress will certainly obtain a new life of activity under the leadership of the Pandit. The *Kodagu* too expresses hearty exultation over this nomination and remarks that Pandit Jawaharlal, in spite of his youthful impetuosity, will not go against the principles and programme of work laid down by Mahatma Gandhi and that it is not possible for him to go against the wishes of the Congress in whatever direction his personal predilections may lie.

RASHTRA BANDHU, Mangalore, 7th Oct. 1929; and KODAGU, Mercara, 10th Oct. 1929.

The Central Indian Committee.

SWARAJYA, Madras, 4th Oct. 1929.

18. The *Swarajya* observes:—The whole world laughs at the ways of the traitors who, like black sheep among Indians, set out to co-operate with the Simon Commission. How long will it be possible for the members of the Central Indian Committee, who were agreed only about betraying the country to the foreigners, to hold together? What is surprising to us is that it has not struck even one of them to resign his membership of the Committee and return to India, even though he has lost his self-respect to this extent. Though the members of this Committee might say for outward purposes that they alone are the representatives of India, do they not know at least in their heart of hearts what their real qualification is? Sir Sankaran Nayar seems to have told the authorities of the Labour Government the truth about his Committee, namely, that it is not representative. Not stopping with this, he seems to have advised the authorities that they should send for the leaders of the Simon Commission boycott movement and carry on discussions with them if the Indian question should be settled on proper lines. How can Sir Hari Singh Gour, Sir Zulfikar Ali Khan, Dr. Suharwardy and Mr. M. C. Raja, who are thinking that they have deceived every one by saying that they alone are the representatives of India, help becoming indignant if the truth should now come out even from the mouth of one of their colleagues? It is reported that they are thinking of wreaking their vengeance on the Chairman of the Committee. An attempt to do so has already proved futile. Sir Sankaran Nayar refused to permit them to move a vote of no confidence in him. We do not know what course they are going to adopt hereafter. The present is the only opportunity for such of the members of the Central Committee as have at least some sense of self-respect, shame and honour, to resign their posts forthwith and return to India.

PRATIDINAM, Kottayam, 30th Sep. 1929.

Referring to the mutual non-co-operation among the members of the Co-operating Central Committee, the *Pratidinam* says that it might perhaps be due to the curse of Mother India just as by the curse of God the builders of the Tower of Babel were thrown into confusion through diversity of tongues. They are again tarring the face of Mother India which has been once tarred by Miss Mayo. They are shining in London as actors exhibiting the true colour of Hindu-Muslim conflict and the conflict of political ideals. By this split the opponents of reforms for India get an opportunity of pointing to the want of qualification of India for self-government and proclaiming that India has not yet gained political sense. . .

The Labour Government and India.

KISTNA PATRIKA, Masulipatam, 5th Oct. 1929; and ANDHRA PATRIKA, Madras, 8th Oct. 1929.

19. Referring to the attitude of the British Labour Government towards India, the *Kistna Patrika* observes:— . . . Of all the problems that are confronting the Labour Government that of India occupies a unique place. India is not a protectorate like Egypt with a king of its own; nor is it a mandated territory like Iraq and Palestine. It is not like Ireland a land inhabited by white people. It is not a dominion like Australia. India is absolutely a dependent country. The prosperity and happiness of England do not depend on any other country to the same extent as they do on India. So long as the Labour party was not in power, it is true that so long it had been advocating the need for the grant of self-government to India, but our readers should understand that India had no place whatever in its Party programme. During the Parliamentary elections each party makes a promise to the voters that it will carry out a

particular programme of work. But, the question of India does not form an item of any such promised programme. There is a great gulf between the resolutions passed by a party at its conferences and its Party programme. That the question of India is not a Party question can be proved by another instance. The Labour party which was in the opposition in the regimé of the Conservative Government had not only not opposed the Simon Commission appointed by that Government but even fully approved of it and agreed to allow its own members to work on the Commission. Once it has accepted the Commission along with the other parties, traditions of political rectitude require that it should also accept the recommendations to be made by the Commission. When India has not been included in the programme of the Labour party and when the latter even being in opposition to the Government accepted the Simon Commission and co-operated with it, to still think that it is going to grant a great boon now is madness. The omission of the question of India in the opening speech made by His Majesty the King-Emperor in the Parliament soon after the Labour party's advent to power is significant. It means that the Labour party which had already joined hands with the Conservative Ministers in this respect cannot now act against it. At the present moment they are hurling all sorts of hopeful cables that Lord Irwin is now in close consultation with the British Cabinet in England, that the Secretary of State for India is fully sympathetic, that ere long a wonderful message will be sent to the Indian leaders and so forth. Our leaders also are interviewing those Ministers and becoming gullibles. All these attempts are nothing but a dodge to rally the Moderates to their (the Government's) side. It is futile to pin one's hopes on the Labour Government. In 1930 the Congress will have to undertake preparations for war. No one need feel sorry that Mahatma Gandhi has not assumed the leadership (of the country). Jawaharlal is Arjuna and the Mahatma, the charioteer while the modern youths form the army. The war will start near Kurukshetra (Delhi) itself. Why doubt the victory then? The *Andhra Patrika* writes:—A London correspondent writes to the *Statesman* that Captain Wedgwood Benn, the Secretary of State for India, is going to visit this country in order to ascertain the opinion of the Indian leaders just as Mr. Montagu had done before. If this message is true, the intention of the Secretary of State is right, but his visit to India will be useful only if he fulfils the wishes of the Indian leaders, without being satisfied with simply ascertaining their opinions. . . It is necessary that the Indians should not relax their efforts to attain *swaraj*. Otherwise, the movement that has been started in England in favour of India will become fruitless. It seems that Sir John Simon wants that no announcement should be made regarding Dominion Status or the Round Table Conference until the publication of his report. The Conservative press is supporting him. The sooner the Labour Government realizes that Indians have nothing to do with any kind of recommendations made by the Simon Commission, the better. If the Secretary of State thinks of depending on the report of the Simon Commission, he will do well not to visit India.

SWADESAMITRAN, Madras, 8th Oct. 1929; DRAVIDAN, Madras, 9th Oct. 1929; NAVASAKTI, Madras, 9th Oct. 1929; ANANDA BODHINI, Madras, 9th Oct. 1929; and TAMIL NADU, Madras. 11th Oct. 1929.

Remarking that the British papers have begun to publish forecasts of the solution of the Indian problem, realizing that the time of the Lahore Congress as well as that of the presentation of the report of the Simon Commission to the British Government is fast approaching, the *Swadesamitran* writes:—Every one feels that the time has come for doing something to India. Only, they do not understand what has to be done. All people have now understood the mistake in the constitution of the Simon Commission and the method of the enquiry conducted by it. The embitterment among the members of the Central Committee appointed to help the Simon Commission and the difference of opinion even among the members of the Commission are bringing into limelight the folly underlying the method of enquiry determined for the Commission. Though it is the late Government that appointed this Commission and determined its method of enquiry, the Labour Government are bound to support it, inasmuch as the Labour party had approved of it. They are no doubt conscious of the need for satisfying the Indians; but they have not the courage to cut off the old tie and adopt a new course. We do realize their difficulty; but we cannot excuse them. In spite of all the warning given at the time, they purposely got into this mire,

thereby losing the regard the Indians had for them. If they should think that they can regain that regard by sweet words, it must be due only to their ignorance of the extent to which their prestige has been lost. It is stated that the present Cabinet is getting ready an announcement to be made in the Parliament that the idea of the British Government is to establish in India a system of administration similar to that obtaining in self-governing colonies. Will this satisfy India? Several years have elapsed since the British Government announced that this was their intention. They had used the words 'responsible government' in the original announcement. Any dictionary of political terms will explain these words only as meaning 'the system of government obtaining in self-governing colonies'. So, the Indians are under the impression that the British Government have promised to introduce in India a system of government responsible to the people, meaning thereby the system obtaining in Dominions such as Australia, Canada and South Africa. It will not do, therefore, to repeat this. The question is only when they are going to fulfil their promise. It looks as if they are going to consider the report of the Simon Commission, without bestowing attention upon the steps to be taken, and to give the grand name of a Round Table Conference to the Assembly to discuss this question. We would apprise the British Government that India will not be deceived by this name. She has understood what her birthright is, and she is not ready to accept anything that anyone may suggest. The only question is whether the Labour Government have the courage to hand over the property to its owner. Referring to the news furnished by the London correspondent of the *Statesman*, that Mr. Wedgwood Benn, the Secretary of State for India, will tour in India shortly and acquaint himself with the views of the political leaders in India, the *Dravidan* observes:— We would say that this is very essential. Hence, we welcome the visit of Mr. Wedgwood Benn to India. But, if he comes to India, he should not return to England like the late Mr. Montagu who considered matters superficially and went away as though he had learnt everything about India. When Mr. Benn comes to India, he should get into touch with the leaders of all the political parties. Now, India is a country in which class and religious distinctions are rife. It has been ruined on account of these distinctions. India can become united only if these distinctions are got rid of. If they are to be got rid of, Mr. Benn should get into touch not only with political leaders but also with social reformers. It is only by doing so that he can really understand what the need of India is. The Labour Government cannot secure the sympathy of India by merely sending the Secretary of State for India to India and enabling him to get into touch with several political leaders. If the Labour Government wish to earn in India too the good name that they earned in Egypt, they should fulfil all the pledges that have already been given to India. In other words, complete freedom should be given to India in the political, social and economic spheres. Will the Labour Government do so? The *Navasakti* writes:—Our readers should not forget that, though the Simon Commission was appointed by the Conservative Government, it has indeed received the support of the Labour party. There is therefore no doubt that the Labour Government will take action in pursuance of the report of the Simon Commission. We need not care whether a Round Table Conference will be convened or not. No good will result from the convening of a Round Table Conference, nor will any harm result from the failure to do so. We ask why a Round Table Conference should be convened. The Nehru report has shown what the demand of India is. The Congress too has approved of that demand. There is no meaning at all in convening a Round Table Conference after understanding what the demand of India is. A Round Table Conference may probably be convened. It might be convened for demonstrating to the world that the Nehru scheme does not represent the demand of India. Some Congressmen like Mr. Gandhi and Pandit Motilal Nehru, some Moderates, Reactionaries and Communalists might be invited to the so-called Round Table Conference, in which they will be pitted one against the other and the fun resulting therefrom enjoyed by others. If it is true that a Round Table Conference is going to be convened, we infer that it will be convened with the object of discrediting the Nehru report. India is a big country which is not self-governing. It is natural that there should

be reactionary parties in such a country. It will not be wise to mind those parties. The Congress is the only institution which gives expression to the views of India. The British Parliament should lend its ear only to it. Will it do so? Whether it does so or not, we should be intent on doing our duty which is only to stand by the Congress. Referring to the news furnished by the political correspondent of the '*Daily Telegraph* but the Secretary of State for India will soon make an announcement in the Parliament to the effect that the ideal of the British is to grant Dominion Status to India step by step, the *Ananda Bodhini* observes :—We cannot be satisfied with an announcement like the one referred to above. It is no doubt preferable to make mention of Dominion Status instead of responsible Government. When an influential section of the Indians are demanding complete independence, it is certain that the Secretary of State for India will not venture to make mention of anything less than Dominion Status. But the question is whether the status to be announced by him will be conferred on India at once. If what the above correspondent says is true, this status will be conferred only step by step. But we would like to assure the Government that even the moderate of Moderates would not like to hear the refrain of 'step by step' still. Another fact mentioned by the correspondent is that the British Government would retain in their own hands subjects connected with foreign relations, Indian Princes and the army. Even this the Indian leaders cannot approve. The British Government may, if they like, retain these subjects under their control for a few years. But one cannot approve of their retaining them in their hands for ever. If they are under the control of the British always, the system of administration to be introduced will be inferior to that implied by Dominion Status. So, if the Labour party wish to satisfy the Indians, they should give up the old position and strike a new path. But will they do so? Adverting to the news that the efforts of Lord Irwin to effect a reconciliation among the members of the Central Indian Committee, who are said to have produced seven different reports, have proved futile, the *Tamil Nadu* observes :—How can the nature of the Sankaran Nayar Committee, which came forward to co-operate with the Simon Commission that had been spurned in disgust by every one in this country, be otherwise than this? While no one here is anxious even about the report of the Simon Commission, it is certain that no sensible person will bestow any attention upon the seven different reports written by seven Indians having a slave mentality. We admit that Lord Irwin alone, who appointed the Nayar Committee, is anxious about this matter. He is the mentor of this Committee and there is no doubt that he will regret his inability to effect a reconciliation among his disciples. Lord Irwin, who went to England for securing *swaraj* for India, is embarking for India to-day. The political situation, that existed in the British Empire at the time when the Simon Commission was appointed and when Lord Irwin reached England, has now completely changed. The Conservative party has gone out of office and the Labour party has come to power now. Considerable change is noticeable even in regard to the British political policy. As soon as the Conservative party, which was ruling India by the sword, went out of office, the Labour party, which is sympathetic at least to the extent of wiping the tears of India, came to power. Hence, it might be stated that Lord Irwin's mission has indeed been undertaken in vain. It does not appear that the Government of Mr. Ramsay MacDonald is anxious about the report of the Simon Commission. It has become certain that, before the next session of the Congress, the Government will issue a communiqué about the future constitution of India whether the report of the Simon Commission is published or not by that time.

CHITRAGUPTA, Bangalore, 10th Oct. 1929; NAVAYUGA, Mangalore, 10th Oct. 1929; and LOKAHITAISHI, Bangalore, 11th Oct. 1929.

In the course of a leading article the *Chitragupta* remarks that India should not expect any benefit from the Labour Government composed of gentlemen completely devoid of any knowledge of the conditions in India, in view of the apathy evinced by them in the matter of the every-day arrests of national leaders of this country and the death of a number of them in jails as a result of hunger-strike adopted by them, and, adverting to a report that the Labour Government would declare their policy with regard to India during the ensuing session of the Parliament, observes that Mr. MacDonald has sailed away to America with the object of avoiding such an unpleasant task, and exhorts the Indians not to repose

any the least confidence in the Labour Government hereafter but to strive strenuously to rid this country of the yoke of Britain. The *Navayuga* remarks that there is no doubt that the Labour Government are making every sincere endeavour to consider how best to bring about the fulfilment of Indian aspirations and have taken note of the recent events in India, such as the election of Pandit Jawaharlal Nehru as the President of the Congress, and concludes with the hope that they will hold a Round Table Conference of the Indian leaders to settle the Indian question. The *Lokahitaishi* also expresses the same view.

MANORAMA, Calicut, 5th and 9th Oct. 1929; MALAYALA RAJYAM, Quilon, 6th Oct. 1929; and PRATIDINAM, Kottayam, 7th Oct. 1929.

Referring to the several successes of the Labour Government, the *Manorama* (5th) says that, whatever they be, the present Government have not yet shown the courage and magnanimity to perform that great duty in respect of India which any party that comes to power in England has to do. Their policy so far has been contrary to their professions. To prove their *bona fides* they have to give freedom to India. But it is in their time that a repressive policy of unprecedented severity is resorted to against the labourers and national workers of India. This has caused universal despair and agitation in India. If the Labour Government has the political sense and diplomacy to remove these, let them fulfil the demands of Indians. But it is clear from their silence about India in the conference held at Brighton that they are not prepared to do that. It is only if the despair and agitation of Indians explode that Britain will become wise. The *Malayala Rajyam* writes :—At the beginning of this Labour Government, the leaders of the opposite camp gave out a warning that the stability of the present Government depended upon the policy they adopt in regard to India. This evidently meant that self-government should not be granted to India. India was omitted in their first parliamentary pronouncements. This caused in Indians dissatisfaction, want of confidence in the Labour Government and despair. But some Indian leaders do not yet despair and believe that if at all India is to get any benefit, it will be only from the Labour Government and from no other. The policy and administration of foreign affairs so far, of the Labour Government have given extraordinary satisfaction to the people of England and their position now is very secure. It is well that at this juncture the question of Indian Reforms should come up before the Parliament for consideration. This is undoubtedly favourable to India. . . If the proposed declaration of the attitude of the Labour Government is published before the session of the Lahore Congress, it may be that the Congress will not immediately declare complete independence. Some of the Indian Rajas advocate the exclusion of the States when Dominion Status is granted to India. If, however, the subjects of Indian States say that they do not want these Rajas, it will be the British Government that will come to their rescue. No one will object to that, provided the British Government would at the same time undertake to advise the Rulers of States to introduce reforms in their system of administration. . . Anyway, the impending future of India gives rise to extreme anxiety. Referring to rumours of an early pronouncement by the Labour Government regarding India, the *Pratidinam* observes that the political awakening in India, the desire for freedom, the (movement for) union and the decision of the Congress and of the All-Parties Conference have all convinced the British Government that they should declare their definite policy in regard to Indian affairs. While admitting the good intentions of the Labour Government, the paper doubts whether it will be possible for them to do any good to India in the face of the strong protest and opposition of the other parties. If Britain makes clear, beyond suspicion, her good-will towards India, the latter is sure to accept the offer of the British Government. It is essential to know the opinion of the people of India before any final decision is arrived at by the Simon Commission and by the Parliament. A Round Table Conference is the best means of doing this. The time is come for India to know how far the deeds of the Labour Government will agree with their words. Referring to the same subject the *Manorama* (9th) says that there is room to hope that the Labour Government will have sufficient diplomacy and large-heartedness to convene a Round Table Conference. But it has to be done soon to be acceptable to the Congress. It is also quite necessary that the Labour Government should abandon the policy of supporting the Simon Commission. The people of India will not accept any terms on the basis of the Simon Commission which created

unprecedented agitations and difficulties and which was boycotted by the whole of India. So, if they want the Round-Table Conference to be useful, let them publish a declaration discarding the proceedings of the Simon Commission and they should first of all withdraw the repressive measures that are being cruelly carried on in several parts of India.

ALMA-E, Madras, 9th Oct. 1929; and AL-KALAM, Bangalore, 9th Oct. 1929.

Referring to the news that a joint committee of the Houses of Parliament will be appointed to examine the report of the Simon Commission prior to its being discussed in Parliament, that the Government of India will invite representatives of the Indian legislatures and the Chamber of Princes to participate in the deliberations of the joint committee, and that an official announcement regarding the grant of dominion status to India will be made shortly after the Parliamentary session, the *Alma-e* writes:—If the proposal of a joint committee with Indian representation be given effect to, it will amount to the holding of a Round Table Conference such as will be in conformity with the point of view of both the Nationalists and the Ruling Princes. It is significant that the present Government has not yet made any announcement about its Indian policy, and it is to be surmised that, perhaps, the British Government will make a definite announcement regarding the grant of Dominion Status to India by the month of December when the Congress session is to be held. Referring to the assurance given by the Labour party, before rising to power, that it would do its best to satisfactorily solve the problem of India's freedom, and dwelling on the recent news that, after the publication of the Simon Commission's report, a joint committee, consisting of the members of both the Houses of Parliament, will be appointed to consider the question of granting Dominion Status to India at a Round Table Conference along with Indian representatives, and that an important official announcement about Indian policy will follow the conference, the *Al-Kalam* writes:—If the above news be authentic, can we expect that Dominion Status will be granted to India, and if so, will India as a whole welcome it? It is most likely that protest will be made by the Ruling Chiefs who desire that such a status may totally be denied to India, or that its application may be extended to British India alone. Then there is the Muslim party, which being opposed to the Nehru report, will refuse to accept any constitution based on that report, declaring it to be the foundation for Hindu Raj. Further it is unlikely that the Labour Government will part with so valuable a possession as India, and even if it should agree to do so, the Conservative party will not keep silent, as it is of opinion that the grant of freedom to India will be tantamount to Britain's suicide. In the face of all these difficulties it is essential that the Hindus and the Muhammadans should learn to live peacefully together, for, unless both the communities are in perfect harmony, they cannot achieve their ideal.

MITAVADI, Calicut, 7th Oct. 1929.

The Labour Government of England.

20. In its leading article under this heading the *Mitavadi* writes among other things:—The present Labour Government of England have given great satisfaction to all people. There is no doubt that they will effect great and wonderful changes both in Britain and in the whole world. The main idea of the Labour Government is to maintain universal peace. The paper then refers to their conference in Brighton and draws a contrast between the Labour party of England and the Congress party of India. . . . Nothing can be a greater calamity to the people of India than that Congress rule should be substituted for British rule.

ANDHRA PATRIKA, Madras, 9th Oct. 1929.

The Simon Reforms.

21. The *Andhra Patrika* writes:—Although Reuter states that the question of the visit to India of the Secretary of State has not yet been settled, we learn from other news agencies that the visit is certainly to take place. Before the introduction of the Montford Reforms, the then Secretary of State for India, Mr. Montagu, paid a visit to India. But India derived no benefit from his visit while on the other hand she had sustained irreparable loss. Useless diarchy was forced on the provinces. In case the same result accrues from the visit of the present Secretary of State for India, Mr. Wedgwood Benn also, all this will be a sheer waste of labour. . . . If the Labour Government mean solving the problem of India,

they should call for a Round Table Conference for the purpose of granting independence, instead of depending on the Report furnished by the Simon Commission which has been boycotted by Indians. As suggested by Mahatma Gandhi, their actions should not give any room for suspicion. We learn that the intentions of the British will be made known through the speeches which Lord Irwin is going to make. Unless their object is the grant of independence, Indians will have nothing to do with other shows. There is no use of giving worthless reforms as before and then saying that they would lead to *swaraj*. The independence propaganda has spread extensively among the masses. The thirst for independence has been taxing them. . . In whatever manner British politicians may behave, if Indians fully carry out the boycott of foreign cloth before the end of this year, they (Indians) will either attain *swaraj* or will become eligible for the same. As Mr. Laycock, Member of Parliament, observed in the course of a speech recently made in London, it is natural that the boycott of the Lancashire cloth will result in severe loss to England. When such a situation happens, any party in England will realize the desirability of granting independence to India. . .

DEENABANDHU, Masulipatam, 9th Oct. 1929.

The Empire Marketing Board.

22. The *Deenabandhu* writes:—. . . As there has been a complete fall in her trade since the end of the Great European War, England is determined to revive it. Towards this end, a body known as the Empire Marketing Boards has been appointed. The duty of this Board is only to improve British trade and to find ways and means to secure profitable bargains. . . The Empire Marketing Board is advertising Indian rice in Newspapers in an ingenious manner. What is the reason for such unprecedented love and spontaneous affection being thus shown unasked towards India? There is no other reason than that of the selfishness and the self-aggrandisement of England coupled with the desire to secure a good customer. The Empire Marketing Board is acting in this manner with the intention that India will have greater power to purchase British articles if the economic condition of Indians is improved as a result of the development of Indian rice trade in England. . . Is rice produced in this country more than what is necessary? If so, why should seven crores of people in India have only one meal a day? . . . It is clear that the object of the Empire Marketing Board is only to increase, somehow or other, the purchasing power of Indians and to make them go in for British goods. It is doubtless that India will not only not derive any benefit from this Board but on the other hand will suffer an irreparable loss.

DRAVIDAN, Madras, 8th Oct. 1929.

The Labour Commission.

23. Referring to the advice given to the labourers by Mrs. Sarojini Nayudu and Pandit Jawaharlal Nehru to boycott this Commission, the *Dravidan* observes:—We are only anxious that the labourers should not be disappointed by acting on this advice and bring ruin upon themselves by boycotting the Commission. We do not say that all the grievances of the labourers will be redressed by the Commission. As far as we are concerned, we have not placed faith in any Commission. But, what we are anxious about is that members of the Labour Commission should not, on account of the boycott, be kept in ignorance of the grievances of the labourers in this country. For, if the Commission is boycotted, means will be devised for dealing a death-blow to the labour movement by foisting the blame therefor on the boycott. Hence, we have to advise the labourers not to resort to the ruinous course of boycotting the Commission. They should welcome the Commission and represent their grievances to it. But, some persons may ask whether any benefit will be derived by the labourers by their doing so. We think that some good at least will result and we have sufficient powers for thinking so. In the first place, there are members belonging to the Labour party on this Commission. Besides, there are also some Indian Labour leaders on the Commission. In the second place, the Labour Government is in power in England at the present time. That is why we think that some good will result from the Commission.

QAUMI REPORT, Madras, 13th Oct. 1929.

Referring to Mr. Whitley's statement to Press representatives regarding the question of Indian trade, the *Qaumi Report* writes:—The development of Indian art and trade depends solely on the workmen's co-operation. If the latter should desist from acting in concert, there is little hope of improvement. As the

Commission has come to enquire into the means of improving arts and industries, we hope that every one, interested in these, will, by co-operating with the Commission try to make it successful in its objects.

CHITRAGUPTA, Bangalore, 14th Oct. 1929.

Anent the arrival of the Whitley Commission at Bombay, the *Chitragupta* expresses the doubt whether this Commission will be accorded a hearty welcome by the people of India in view of the fact that important labour leaders like Messrs. Chamanlal and Joshi have declared their unwillingness to co-operate with the Commission, and concludes that the Commission will not be able to carry on its programme of work successfully if the labour leaders of this country choose to boycott it.

SUKHODAYAM, Arni, 12th Oct. 1929.

The present political situation.

24. The *Sukhodayam* writes :—By his action in withdrawing from the leadership of the country and entrusting the same to Pandit Jawaharlal Nehru, that is to say, the Youth party, Mr. Gandhi has brought about a first-class political crisis in so far as the Government and other political parties are concerned. Discerning people will not fail to note herefrom the statesmanship, sagacity and the fighting quality of Mr. Gandhi in displaying his full strength after bringing the Government and other parties to face a dangerous situation at the opportune moment. The youths are not cowards. They are the foremost to gird up their loins with heroic frenzy for the non-co-operation struggle. But, what is the position of the Government? Are they, or are they not, going to come to terms honourably with the Congress before December next and grant the Nehru scheme *in toto*? They cannot still be marking time and pleading lame excuses. They cannot speak alluring words to the effect that they are awaiting the report of the Simon Commission. The Congress will not pay the least regard to the report of the Simon Commission which India has detested and boycotted. The only way in which the Government can come to terms is to accept the Nehru scheme in accordance with the resolution passed by the Calcutta Congress. Without doing so, there is no use of offering the temptation that a Round Table Conference will be convened in England or that Mr. Wedgwood Benn, the Secretary of State for India, will visit India. What the Congress and the youths expect of the British Government are not alluring words but only the liberal-mindedness to accept the resolution passed by the Congress at its Calcutta session and give effect to it.

MATHRUBHUMI, Calicut, 8th and 10th Oct. 1929; SAMADARSI, Trivandrum, 8th Oct. 1929; MANORAMA, Calicut, 9th Oct. 1929; and AL-AMEEN, Calicut, 10th Oct. 1929.

Conference of the South Indian Liberal Federation.

25. Referring to the annual conference of the South Indian Liberal Federation recently held at Nellore under the presidency of Mr. Munuswami Nayudu, the *Mathrubhumi* (8th) observes that the Justice party had not only not done anything for the attainment of *swaraj* but that several of their efforts were only to obstruct that end, and that the party was generally governed by selfishness. . . . It is not surprising that several members of the Justice party are disappointed at the present state of affairs. . . . The paper thinks that at this time when a terrible contest is impending, for the attainment of *swaraj*, the reforms which the President proposed, if accepted, might serve as a means for that end, but doubts whether it will be possible for the leaders of the party to forget their hatred for Brahmans and to remember their responsibilities to the country. A later issue of the same paper (10th) refers to the rejection of the motion for allowing such of the Brahmans as would follow the creed of the party to become members thereof or of the group of representatives of the party in the Legislative Council, as altogether selfish, and considers the failure to arrive at a constructive programme as unsatisfactory. It observes, however, that the actions of the Federation cannot defeat India's efforts to attain *swaraj*. . . . The *Samadarsi* congratulates Mr. Nayudu on his broad mental outlook and is glad that he is for ruling out communal discrimination from politics. The *Manorama* remarks that the non-Brahmans should remember that their endeavour should be to prevent the abuse of the Congress by entering the same in great numbers, and not to increase communal rivalry. The *Al-Ameen* says that the endeavour of this party was, up till now, to secure the favour of Government and to procure appointments. But even that endeavour was frustrated for some years now. The paper expresses the opinion that it is desirable on the whole to extend the

scope of the Federation by allowing both Brahmans and non-Brahmans to enter it, observes that it will not be proper or pardonable to hate Brahmans in general and to keep them aloof in spite of their willingness to join the party and expresses surprise at the attitude adopted by Mr. Shanmukham Chettiyar at the conference.

Military training for Indian youths.

AL-AMEEN, Calicut, 29th Sep. 1929.

26. The *Al-Ameen* says that the policy of the Government in the matter of military training is that Indians should not be made fit to defend their country so long as British rule lasts. For it is only thus that Britain's merciful arm will become indispensable to save the country from foreign invasion and internal revolution. The arguments of Government in regard to this are also fantastic. . . . And the conclusion is that it is altogether unnecessary for Indians to have such training. It is on this account that conspirators and revolutionaries appear in the country. Will the Government understand this and do the needful? If even in spite of the bomb thrown by Dutt and Bhagat Singh in order to make the deaf hear, the Government do not hear, it is a great pity. Even if the deaf do not hear and the blind do not see, India certainly cannot go on without attaining freedom.

Adhikaris or village headmen and elections.

MATHRUBHUMI, Calicut, 28th Sep. 1929.

27. The *Mathrubhumi* opines that under the existing conditions, which are changing day by day, adhikaris or village headmen are getting more and more to be Government servants. There is no reason whatever to treat them as anything else than Government servants. To permit them to stand for election to local boards is therefore undesirable and harmful.

Stamps.

ANDHRA PATRIKA, Madras, 7th Oct. 1929.

28. The *Andhra Patrika* writes:—According to the report for the triennium ending with the year 1928-29, the value of stamps received in the Stamps office has fallen by 54 per cent. . . The enhancement of court fees has resulted in decreasing the number of suits filed in the High Court and in a consequent deficit of Rs. 1,13,069 in the income. The deficit in the case of the Tanjore district was Rs. 1,62,512. The income has fallen down with the number of suits in the Madura district also. It will be the duty of the Government to reduce the court fees and afford relief to the poor hereafter at least. . . . The Government introduced a Bill to amend the Court Fees Act and referred it to a Select Committee; but it is not known why they have dropped it. The Government recently stated in the Legislative Council that they had no idea of reviving it. This announcement by the Government has caused disappointment. It has become plain that their only business is to collect revenue and that they do not seem to be prompted by any desire to understand the difficulties of the people. The sooner the Government discards such a view-point, the better will it be. . .

SADHANA PATRIKA, 5th Oct. 1929.

The *Sadhana Patrika* dated 5th October 1929 makes similar remarks on the subject.

Electrical schemes.

ANDHRA PATRIKA, Madras, 7th Oct. 1929.

29. Referring to the report on Electric schemes for 1928-29, the *Andhra Patrika* writes:—Electric Inspectors should only assist in the preparation of schemes. But it is not proper to say that their advice alone should be followed in connection with tenders. The report suggests that some municipalities have accepted tenders contrary to the advice of the Inspectors and that therefore they (the Government) are considering as to how to avert such irregularities. Questions were recently raised in this connection in the Legislative Council. Local bodies are complaining that though there are Indians who are equally fit, they are made to entrust schemes to European companies. In this connection, Electric Inspectors should be empowered only to give their advice as regards schemes and not to determine as to whom schemes should be entrusted. . .

Allowances to karnams.

ANDHRA PATRIKA, Madras, 11th Oct. 1929.

30. The *Andhra Patrika* writes:—It is proper to grant allowances to karnams when they go on duty to the Taluk offices. While allowances are necessary for big officials when they go out of their stations, it is not known why they are not needed in the case of karnams. The Government have stated in the Legislative

Council that no provision has been made even in the coming budget for allowances to karnams. It does not at all seem proper to keep quiet in this connection.

SWADESAMITRAN, Madras, 10th Oct. 1929.

The co-operative movement.

31. Commenting on the proceedings of the Co-operative Conference recently held at Mysore, the *Swadesamitran* refers specially to the regret expressed by the President of the Conference at the co-operative movement being helpful in Mysore only for the purpose of granting loans and not for the purpose of producing and selling goods required for the people and others and remarks:—What the President has stated about Mysore applies to British India as well. He has also laid stress on the need for the co-operative movement being utilized for the development of cottage industries. Denmark, Switzerland and other countries have done this and derived an advantage therefrom. Agriculture is the main occupation of the majority of the people in our country. But it does not provide work for them throughout the year. Some industries may be carried on by the agriculturists during the off season according to the conditions of each locality. It is apparent from the reports of the Special Officer appointed by the Local Government that, in every district, several cottage industries are struggling for existence. The people are suffering for want of money to purchase the raw products required for carrying on industries and for want of facilities for selling the goods manufactured by them. The President of the Mysore Conference has laid stress upon how, in such places, co-operative societies can be started for increasing production and sales. The suggestions made by him are applicable to our presidency also, and the Special Officer mentioned above has also made a similar suggestion. What are the Government going to do? Will they take any prompt steps instead of considering the matter for years?

ANDHRA PATRIKA, Madras, 10th Oct. 1929.

Rama Mohan Library at Bezwada.

32. The *Andhra Patrika* writes:—Not only Andhra desa but the other provinces also have applauded the work done by the Rama Mohan Library Association at Bezwada. They are pioneers in the library movement. An yearly grant used to be made to them by the Bezwada municipality. They have decided to grant it this year, too. But it seems that the Collector has cancelled this grant. The Collector has not changed his mind, though he personally inspected the library. In view the shameful treatment meted out to this premier library at least, it is better that other libraries should stand on their legs without expecting grants from the Government. . . . The fact that any movement cannot attain success without political liberty is self-evident from the disgraceful treatment accorded to the Rama Mohan Library.

ANDHRA PATRIKA, Madras, 10th Oct. 1929.

Firewood in the city.

33. The *Andhra Patrika* writes:—For a long time firewood has been sold in Madras at a high rate. It was stated that the closure of the Buckingham canal was the chief cause of it. Prices did not become moderate even after the re-opening of the canal. Poor people are suffering very much. . . . It will be seen from the observations made by Dr. Malliah that the sellers of firewood could not lower the prices on account of certain inconveniences they are put to. If grievances, such as delay in issuing permits, really exist, the sooner they are removed the better. It should be realized that it is the masses who suffer very much from this. If traders do not lower the prices of fuel even after suitable remedies have been afforded for their grievances, it is necessary that the Forest department should establish firewood depots and remove the difficulties of the poor people by selling fuel at a low rate.

ANDHRA PATRIKA, Madras, 11th Oct. 1929.

The Kistna Reservoir Project.

34. The *Andhra Patrika* writes:—The Government have once again stated in the Legislative Council that the Kistna Reservoir project will not be taken up for consideration until the Cauvery-Mettur project is completed. For the lands under the former project, pattas were issued in 1908 itself. No action has however been taken even after the lapse of 21 years. Pattas were granted under the Gundlakamma project in 1915. Even though this is now under investigation, the

Hon'ble the Revenue Member has stated that it is not possible to say whether the Government will take it up or not after the investigation is over. It can be understood how the projects of Andhra desa are severally left behind.

III.—Legislation.

Triling, Madras, 30th Sep. 1

The Bucket Shops Bill.

35. Commenting on the Bucket Shops Bill, the *Trilinga* writes:—A Bill has been passed in the Madras Legislative Council to the effect that betting should not take place at places other than those where horse races are held. Betting at European race clubs has thus been made possible. It is regrettable that bucket shops should not be completely removed when it is found that they have been a source of evil to the people. . . It is a fact known to all that these race clubs are opened everywhere just like coffee clubs, and that they are ruining thousand of families. The present Bill is not applicable to race courses. There is therefore scope for many poor people to participate as usual in the horse races. . .

Hindubandh, Nellore, 1st Oct. 19 and Andhramat, Nellore, 2nd Oct. 19

The Child Marriage Restraint Act.

36. The *Hindubandhavi* writes:—The mercenary bureaucracy have vented out the fire of hostility against the Brahman community —the fire which has been smouldering within them (bureaucracy) for a long time—by destroying the system of marriage which is the chief ornament of that community and have become blessed. . . Ever since the framing of the Rowlatt Act, to proclaim to the world the ignorance and the brutal behaviour of Indians and establish in modern civilized countries that Indians are bound to be under English fetters for all time to come. This has occupied an important place among the executive functions of this Government. The propaganda carried on by persons like Miss Mayo through books, may be ascribed to the effect of this activity. . . Our mercenary bureaucracy have found out an easy method for the achievement of their object without giving rise to the commotion that arose at the time of passing the Rowlatt Act. The Joshi Committee is just like the Rowlatt Committee, and the Sarda Act, just like the Rowlatt Act. Since the Mahatma (Gandhi) and others were opposed to the Rowlatt Act the country was agitated. Since the Mahatma has out-heroded the Herod of the mercenary bureaucracy himself, the latter has decided to lead a campaign against the orthodox people who seem to be a minority which has lost its influence and create dissensions among the people of India, taking this as the only means of achieving their object. Though persons like Madan Mohan Malavya wanted that one year's interval at least should be allowed before this evil legislation was put into force, the mercenary bureaucracy did not accede to it, but have thrown an apple of discord in the shape of this Sarda Act, within the time-limit fixed by our people for the commencement of civil disobedience, in case India should not be granted Dominion Status. It is regrettable that persons like Pandit Nehru should fail to understand this secret under the spell of Gandhian delusion. Perhaps, they (the bureaucracy) wish that the social evils obtaining in their own country may become universal and that all people may have the lot of the fox in the fable which has its tail cut off. . . If orthodox persons have faith in their own religious observances and in their scriptures and if that faith is not artificial, it is indisputable that the bride in the marriages performed in pursuance of this Act is a Sudra woman, that the bridegroom is the husband of a Sudra woman and that their progeny will be unfit for the performance of vedic rites. If they do not tolerate this sad plight, they must be prepared to disobey this social legislation. They should not go to the houses of those who approve of this legislation and act accordingly, for religious purposes and should boycott those who go to the houses of such persons. They must be prepared to bear any social and political hardships that their conduct may entail. . . Near Nellore there is a village called Kodurpadu which is otherwise known as Ramachandrapuram. This was an agraharam (shrotriyam inam village) belonging to the Durbha family of our district. When Mr. Dykes was our Collector, this shrotriyam was under attachment. It seems that the Collector expressed his readiness to free the shrotriyam from the attachment if Durbha Yegyanarayana Somayaji, an embodiment of piety, who was living in Jagadaikapeta should come and see him. Our great saintly person

agreed even to lose the shrotriyam but did not like to see that foreigner, that follower of a perverted religion, that man who had contact with chandalas (pariahs). . . . The reason why the present system of government should stand upon brute force as its main prop instead of being based on the mutual confidence that should naturally exist between the rulers and the ruled, is that our mercenary bureaucracy are cowards. This cowardice has become noticeable whenever popular force would manifest itself. Owing to the unanimous resistance shown by the Bengalis, the partition of Bengal which was a "settled fact" had become unsettled in no time. What did they do the other day in Bardoli? . . . Why go so far? The conduct of the Government with regard to the Hindu-Muslim dispute of our Nellore is a strong instance in support of our view. Though the Government themselves have given a decision in favour of the Hindus in courts of law, they are unable to give effect to that decision for fear of Muhammadan agitation, though the Muhammadans are in a minority. Though we form a minority, the attainment of our object depends upon the agitation we carry on. We regard as thirsty people running after mirages those orthodox persons who want to win the favour of the alien mercenary bureaucracy by petitions, etc., instead of by strong agitation. The *Andhramata* writes:—Our concern is about the propriety of the Government allowing legislation to interfere in matters religious. To disobey this Act is the only course left open to the people. The sacred land of India cannot afford to forfeit its religion on account of such fetters. Indians cannot venture to shove to a corner all of a sudden one day the sastras which stand as a result of the reformation of ages. . . . This Act only furnishes a way to adopt western customs. It is an Act framed for drinking and dancing and not for the protection of the people. The practice of eating meat and drinking brandy and whisky has already become rampant. To add to this, we must have clubs where we can dance with stockings on. As soon as this Act receives the assent of the Viceroy of India, it is up to each and every faithful Hindu to resort to civil disobedience. An association called the Sarda Act Disobedience Association should be formed forthwith. . . .

...MODAYAM, ...parambs, ...ct. 1929; and ...EEN, ..., 1929.

Referring to the passing of the Child Marriage Bill in the Legislative Assembly, the *Kshemodayam* observes that it is gratifying to note that the autocratic Government, which (generally) disregards public opinion, remained neutral in respect of this Bill. It thinks that it is not proper to mix up the question of marriage and religious principles and expresses the opinion that after all this enactment is a blessing to Brahmans, who will find in it a way of escape from their social trammels. Referring to the attitude taken up by the Muslims in respect of the Marriage Bill now passed into law and to the preparations afoot for an extensive *satyagraha*, the *Al-Ameen* says that it is an agitation of the sort that was experienced at the beginning of the *Khilāfat* movement that is now seen in Northern India, and fears how it will culminate.

...-KALAM, ...ngalore, ...Oct. 1929; ...I REPORT, ...Madras, ...d 12th Oct. 1929; ...R-I-DECCAN, ...derabad, ...Oct. 1929; ...D HIND, ...Madras, ...Oct. 1929; and ...HIND and ...EMA-E..., ...dras, ...ct. 1929.

Condemning this Act, and alleging that it is opposed to the Muhammadan law and to the opinion of the Ulema, the *Al-Kalam* suggests to the Muslims at large to hold protest meetings in their localities against such a law and hopes that, when Muslim protests are brought to the notice of the Government, the latter will not deviate from their pledge of non-interference with the religion of their subjects. The same paper publishes an article by one Hakim Muhammad Murtuza Khan Sahib in which the writer criticizes the Child Marriage (Restraint) Act, and, reminding the Muhammadans of Mysore of the alleged Jewish atrocities in Palestine, wonders why the Muhammadans of the country have neglected to hold protest meetings and to communicate their ideas and sentiments to the Central Government. The *Qaumi Report* (7th) publishes an article by S. A. Salam, Joint Secretary, Muslim Union, Vāniyambadi, in which the writer condemns the Child Marriage (Restraint) Act, alleging that it tends to eradicate the principles of religion, and that it is opposed to the opinion of most of the Muslim members of the Assembly and the Ulema of Islam, and suggests to the Muhammadans at large, and the Muslim Associations, especially those of Southern India, to hold protest meetings in various places, and to appeal to the Government of India and the Secretary of State to exempt the Muhammadans from the operation of the law. Severely criticizing this Act and the conduct of those who supported it in

the Assembly, the *Rahbar-i-Deccan* says that the Act, besides producing other evil results, will encourage anti-Islamic legislation. In a lengthy article protesting against this Act, the *Qaumi Report* (12th), among other arguments, particularly emphasises the possibility of further legislation making it obligatory on the part of the young couple to appear before a doctor and obtain an age certificate before getting married. Condemning the Child Marriage (Restraint) Act, and referring to the protest meeting proposed to be held the same evening on the beach under the auspices of the Anjumani-Himayathi Islam, the *Azad Hind* exhorts the Muhammadans to make strong protests against the law. Further hoping that Muslims all over India will join together to make their protest felt on the 1st November which date has been fixed as the All-India Muslim protest day, it observes that since weak protests are not even cared for by the present government, it is the duty of the Muslims to continue to agitate until they are exempted from the application of the law. Under the heading 'A dreadful menace to Islam' both the *Azad Hind* and *Alma-e* publish the same notification to the following effect:—The Sarda Bill (now the Child Marriage Restraint Act) has been passed by a non-Muslim majority and Government support in spite of the opposition from the Jamiatul-Ulema, the *Khilāfat* Committee, Darul-Uluma, Deuband, the religious centres of India, and most of the Muslim members of the Assembly and the Council of State. The Bill is a severe attack on the Islamic law, and paves the way for several laws being passed against the doctrines of Islam, and leaves very little hope for the safety of Islam. In order to explain the object of the law to the Muslim public and to enlighten them about the impending peril, a mass meeting will be held on the beach, opposite to the Presidency College, on Sunday the 13th instant at 5 p.m., to concert measures to save Islam from its pernicious effects. It is the duty of all Muhammadans to participate in the meeting and display their readiness to sacrifice their lives for the sake of Islamic principles. The *Qaumi Report* too publishes similar notifications announcing the same meeting.

NAVAYUGA, Mangalore, 10th Oct. 1929.

Adverting to a report that a handful of orthodox Indians propose to go in a deputation to the Secretary of State for India and request him to have this Bill, which has been assented to by His Excellency the Viceroy, cancelled, the *Navayuga* remarks that it is sheer foolishness on the part of these orthodox people to hazard this impossible task, in view of the fact that this measure has been passed by both the Assembly and the Council of State and strongly backed up by the Government.

SWADESAMITRAN, Madras, 11th Oct. 1929.

The Bill to amend the Madras District Municipalities Act.

37. Referring to the Bill to amend the Madras District Municipalities Act, 1920, introduced by Dr. Subbarayan in the Legislative Council, having been referred to a Select Committee, the *Swadesamitran* writes:—Though some of the provisions of the amending Bill are progressive in character, some changes introduced therein are retrograde in nature. There can be no two opinions about the need for doing away with the power of nomination. But we do not think that it is either necessary or desirable that the Government should retain this power in the case of Europeans and Anglo-Indians alone. There is no need for their representation in places where their number is very small. In places where they form a minority, the desirable course will be to reserve some seats for them and arrange for their representation through election. It is again necessary to remove the existing restriction in regard to women standing as candidates for election to Municipal Councils. But we think that the provision in the Bill for the election being held once in five years is entirely retrograde in character. It is after recognizing this that Dr. Subbarayan stated in the Council that it was intended to hold the election once in three years. This shows that he has no definite policy. The conflicting opinion expressed by him in the Statement of Objects and Reasons to the Bill regarding the conferment of the franchise on all persons over 21 years of age also goes to prove that he has no definite policy. While he says, in one place, that it is proposed to hold the election once in five years, because the conferment of the franchise on all persons above twenty-one years of age will render frequent elections inconvenient and also costly, he says, in another place, that, if the franchise is conferred on persons over twenty-one years of age, not only will the voters' list become a huge one but it will also entail additional work on those conducting the

elections, and that it is proposed to confer the franchise within certain limits only on this account. This shows that the view expressed by us on a previous occasion, that the Minister was inclined to extend the franchise to those above twenty-one years of age and that he was forced to give up the idea on account of pressure from outside, is correct. While the Nehru Committee has recommended the conferment of the franchise on those above twenty-one years of age even in the case of the legislatures and the people of the country have approved of this recommendation, the fact that the Minister has abandoned this view, in spite of his willingness to confer the same privilege in regard to the local bodies, demonstrates clearly the despicable position in which he is. We, therefore, hope that the Legislative Council will amend this Bill in such a manner as to grant the franchise to all persons over twenty-one years of age. We strongly object even to the provision in the Bill that takes away from the Municipal Chairmen all responsibility in regard to elections. Though it is mentioned that this work will be entrusted to the authorities who will be appointed under the rules hereafter, the Minister stated in the Council that it was going to be entrusted only to the Revenue officials. It is no doubt true that there has been a complaint that Chairmen are misusing the powers now vested in them in this behalf. But we do not think that the mere transfer of this power from them to the Revenue officials will avoid all room for complaint. This will only lead to the Revenue officials wielding an influence in regard to elections instead of Chairmen. All people are aware of the nature of the voters' lists to the Legislative Council prepared by the Revenue officials entrusted with the responsibility of conducting the elections thereto. There is also the complaint that they are interfering with the elections in several places. So, the desirable course will be to make it impossible for Chairmen conducting themselves in an improper manner and to entrust the power of revising the voters' list to impartial persons, as is done in countries like England, and not to transfer this power from one, on the ground that one is giving room for complaint to another, who is also likely to give room for complaint. There is also another reason why we object to this new arrangement. Considering the effort made to introduce this change in several provinces, we are led to doubt whether it is an organized attempt to demonstrate that non-officials cannot act impartially. So, we think it is the duty of the popular representatives to protest against such a change. We are of opinion that the power retained by the Government of removing Chairmen or Vice-Chairmen will also give room for the misuse thereof. It is natural that the public should suspect that, in these days of communal controversy, there is every likelihood of this power being misused. The present Bill empowers the Municipal Councils to move a motion of no-confidence in Chairmen or Vice-Chairmen when the latter fail to discharge their duty. And there is also the power of the Government to dissolve the Councils if even the members thereof side with such Chairmen or Vice-Chairmen. So, it is unnecessary for the Government to retain extraordinary powers in this behalf.

IV.—Indian States.

SWADESAMITRAN, Madras, 8th Oct. 1929.

Indian princes and politics.

38. Remarking that the explanation offered by the Private Secretary to the Maharaja of Jodhpur for his having refused permission for the holding of the conference of the subjects of the Indian States in Jodhpur is neither creditable to the Maharaja nor such as to create a good impression among the people about the administration of that State, the *Swadesamitran* observes:—It is funny indeed that, in this year of grace 1929, the ruler of this State should have unhesitatingly insisted upon his previous consent being obtained for the holding of the conference within the limits of his State and his approval of the office-bearers and the agenda pertaining to the conference. Even in British India, the Government officials have not ventured to impose such detestable restrictions upon the holding of conferences with the object of establishing self-government and we do not think that they will venture to do so even hereafter. It is, therefore, strange indeed that such restrictions should be imposed on conferences held to discuss the methods of securing the welfare and progress of the Indian States. The explanation offered by the Private Secretary to the Maharaja makes us conclude that it is not a

constitutional government that obtains in that State and that the ruler is practically a dictator there. There is nothing surprising in some Indian Chiefs, who are exercising autocratic sway like this, safeguarding their position. But we wish to sound a note of warning to them. Democracy has spread in the world and autocracy has disappeared. So, the Indian Chiefs will also have to share the fate of autocrats elsewhere, unless they understand the trend of the times and act accordingly.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Famine in the Ceded districts.

INDRAVATI, Pattikonda, 27th Sep. 1929.

39. The *Indravati* writes:—The Ceded districts, the place of Srikrishna Deveraya, has become a famine-stricken area. There is rainfall here and there. But the *Fort St. George Gazette* does not show the actual condition; it is stated that on the whole the condition is good. . . While such is the report of the Gazette, the villages are all suffering for want of rainfall and of crops. The low-paid officials are apt to represent the general condition as fair. Even if remission is granted, the village officers do not inform the villagers of the fact. They will collect the full assessment. The ryots cannot but suffer. We request that a non-official committee may be appointed to investigate the famine conditions in the Ceded districts and suggest remedial measures.

ERRATA.

Report No. 40 *of* 1929.

Page 1347, line 7, after 'South Africa' *delete* the word 'place'.
,, 1350, paragraph 8, line 2, after 'President of' *insert* 'a'.
,, 1350, line 2 from the bottom, after 'use' *insert* 'of'.
,, 1351 ,, 5, *for* 'Phoongy' *read* 'Phongyi'.
,, 1351 ,, 13, *for* 'blunishes' *read* 'blemishes'.
,, 1356, in the left margin, *for* 'Kottayam Patrike' *read* 'Kottayam Patrika'.
,, 1356, line 21, *for* 'Kottayam Patrike' *read* 'Kottayam Patrika'.
,, 1364 ,, 25, *for* 'thing' *read* 'nothing'.
,, 1368, paragraph 41, line 5, after 'only' *insert* 'a'.

Report No. 41.

Page 1392, paragraph 19, line 2, *for* 'Indian' *read* 'India'.
,, 1392 ,, 19 ,, 6, *for* 'Saintly' *read* 'saintly'.
,, 1392 ,, 19 ,, 8, after 'devices' *insert* 'have'.

Issued, on 24th October 1929.]

CHIEF SECRETARY
CONFIDENTIAL.
31 OCT 1929
GOVT. OF MADRAS

No. 43 of 1929

REPORT

ON

ENGLISH PAPERS EXAMINED IN THE SECRETARIAT, FORT ST. GEORGE,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the week ending 26th October 1929.

District Magistrates are requested to send to the Chief Secretary to Government, Public Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS.

I.—Foreign and Dominion Politics.

New India, Madras, 17th Oct. 1929.

The Optional Clause.

1. *New India* states:—"The Right Hon'ble Arthur Henderson, M.P., Foreign Secretary in the Labour Government, signed the 'Optional Clause of the Statute of the International Court,' established at the Hague, on 19th September 1929, on behalf of the British Government. . . Thanks to Mr. Montagu's insistence, India is recognized as a nation, possessing an independent vote in the League of Nations, like the Self-Governing Dominions. . . Mr. Henderson stated, when signing, that 'by agreeing to refer to the International Court of Justice all disputes with other nations which can be settled by the rules of International Law, the British Government hopes that it has made an important contribution to World Peace.' . . Mr. Henderson further stated that Britain, France and Belgium had agreed to evacuate the Rhineland, thus, we may add, curing an open sore which might easily have developed into another war. He also expressed the hope that there might soon be a 'Disarmament Assembly.' But he, like his Chief, made no reference to the urgent necessity of accepting India as a 'partner-member' in the Empire. This persistent ignoring of India's claims and of the condition of her starving people, to whom not even a word of sympathy and hope of relief is thrown, is exasperating. There can be no enduring world peace while the 245 millions in 'British' India are left to starve slowly to death at an average age of 26 years. The frightful mortality among infants within the first year of life accounts for the scandalously brief 'average' life-period. Babies begotten by half-starved fathers, draining half-starved mothers of their feeble vitality, dying in the Bombay chawls, sometimes at the rate of over 800 per mille in the first year of life, account for the brief 'average' life term. Gokhale put the average at 25 years and some months. How long is India to wait, while her children die? The Labour Government has taken up at once the question of solving the unemployment problem, which touches the sufferings of Britons out of employment. They have a dole and are comparatively few in number, compared with the many millions in India, who, as a Government official once said, 'never know what it is not to be hungry.' Is there no room for pity even in a Government supposed to consist of members who feel for the sufferings of the poor? Or, is the feeling confined to sufferings of the white poor, helped by the white Government? If so, and if Labour, like other British Governments, breaks its promises to India, and looks coldly on the starving millions because they are 6,000 miles away and have coloured skins, then we must also go our own way."

New India, Madras, 17th Oct. 1929.

Afghanistan's new King.

2. *New India* writes:—"The curtain has fallen upon another act of the Afghan drama with the exit of Bacha-i-Sakao from the centre of the stage at Kabul as suddenly as his entry thereon. What events the immediate future will bring in its train can only be a matter for hazardous speculation at present. India would rejoice if the country's ex-Monarch, now in exile in Italy, is called back to the throne by the wishes of his people and the events that have broken the peaceful progress of the country are allowed to fade out of memory like an evil nightmare. Whether such a happy ending is in store or not, one may be duly thankful for the victory of civilization, typified in Nadir Khan's mission, over the forces of barbarous obscurantism represented by the ex-bandit chief. A great task lies before Afghanistan's rulers, whoever they may be. That task is the consolidation of the Afghan nation by the only means that will lastingly achieve that end, the education of the people to an appreciation of whatever is best in their own culture as well as in modern progress."

HINDU, Madras, 18th Oct. 1929.

The *Hindu* writes:—" . . . The tribal representatives assembled in Kabul have put at the helm of affairs the strong man in the country. The successful dash on Kabul of Nadir Khan's forces appears to have won over the tribes which were hitherto lukewarm. Sirdar Wali Khan, Nadir Khan's brother, in the course of a wireless communication from Kabul, states that the provinces of Kandahar, Ghazni, Jallalabad, Hazarabad and the southern divisions have all declared in favour of Nadir Khan. Bacha-i-Sakao, the erstwhile 'Amir' of Kabul, has fled and his whereabouts are unknown. It may be taken for granted that the 'water-carrier's son' has relapsed into the obscurity from which he sprang. There is no gain-saying the fact that if any person is in a position to restore peace and order in Afghanistan, it is Nadir Khan. He enjoys the respect of the tribal chieftains. The work of settling the inter-tribal differences and restoring ordered government in the country is no doubt a difficult one, but it is to be hoped that Sirdar Nadir Khan, with his statesmanship and tact, will be able to cope effectively with the situation and restore Afghanistan to the proud position it occupied in the comity of nations during the rule of Amanullah."

NEW INDIA, Madras, 24th Oct. 1929.

New India comments further:—" Nadir Khan has been elected King of Afghanistan—the fourth, during the year, to occupy the position of ruler of that distracted country. In many respects he will probably be more acceptable to the people than Amanullah; for an older man in years, he will temper his zeal for reform with discretion and avoid the mistakes which cost Amanullah his throne. It is satisfactory to note that his policy will be to modernize the country—by building railways (one line is to link Afghanistan with India), opening schools, etc. Nadir Khan has expressed his intention of maintaining friendly relations with the Government of India, and there has been a prompt response, both from the Anglo-Indian press in this country and from Lord Crewe, who, as the British Ambassador in Paris, has probably had opportunities to know Nadir Khan at close quarters. Amanullah's slender chances of being recalled to Kabul must have suffered by the rumour that he and his wife were contemplating conversion to the Roman Catholic faith. The denial could not help to remove altogether a prejudice, already deep-rooted, against a monarch who failed to respect the susceptibilities of his people."

SWARAJYA, Madras, 21st Oct. 1929.

The Indian delegation to the 13th Maritime Session of the International Labour Conference.

3. *Swarajya* comments:—" The Press communiqué issued by the Government of India announcing the personnel of the Indian delegation to the 13th Maritime Session of the International Labour Conference has raised a storm of protest from Indian Chambers of Commerce. One of the appointees, Mr. P. H. Browne, who has been chosen to represent Indian industry at the Conference, is not only a non-national, but also a direct representative of non-Indian shipping interests in Indian waters. He is also understood to be a nominee of British industrial and commercial interests in India, ranged in several important particulars, diametrically in opposition to indigenous commercial and industrial interests. Mr. Browne's choice is an outrage on the principles and implications of national representation in international assemblies, and grossly offends article 389 of the treaty of Versailles which expressly requires the various governments coming under the Covenant of the League of Nations to consult and satisfy workers' and employers' organizations in making appointments to the auxiliary bodies of the League. . ."

II.—HOME ADMINISTRATION.

(d) Education.

HINDU, Madras, 18th Oct. 1929.

The Hartog Committee's report

4. The *Hindu* criticizes:—" . . . It is an able survey of the whole field of educational progress during the period the reforms have been in operation from the view-point of section 84-A of the Government of India Act. The Simon Commission observed, in the minute appointing the Auxiliary Committee, that they 'regarded themselves as primarily concerned with education and its organization in British India in relation to political and constitutional conditions and potentialities of progress.'

The Hartog Committee point out that these terms of reference imposed on them 'limitations not altogether easy to define or to observe' but that they have nevertheless borne them in mind, and tried to judge the growth of education in India under the reforms from the view-point that 'the system of primary and higher primary schools should be so designed as to produce a competent electorate; the system of secondary and higher education, to produce competent and trustworthy representatives and officials.' It was perhaps natural in the circumstances that the Committee should have been influenced in many of their important conclusions by the consciousness that their enquiry would have ultimately a bearing on India's political advance. The Committee betray an unconscious tendency to exaggerate the obstacles in the path of efficient mass education, and the wastage that the present system unquestionably involves. Their testimony to the general awakening of the masses and their avidity for education is all the more significant. They point out that the education of women and of backward and depressed classes has advanced very considerably and that 'on all sides there has been a desire on the part of leaders of public opinion to understand and grapple with the complex and difficult problems of education, and large additional expenditure has been proposed Education Ministers and willingly voted by the Legislative Councils.' It is thus obvious that all the conditions favourable to the development of an intelligent electorate are here. If that ideal is not yet fully realized, that is due to the inherent defects of the present political system which, as the Committee themselves admit, must necessarily leave their mark on educational progress. The Ministers who are responsible for education have, as the committee point out, 'inherited many defects in the present system as a legacy from pre-Reform days. Though it was no doubt the business of Provincial Governments to remedy these defects, circumstances in most provinces have not been favourable for a bold policy of reform.' The uncertain tenure of Ministers who, owing to the unpopularity of dyarchy, had no strong backing in the Councils, the financial stringency arising from post-war conditions, the circumlocution involved in the dual control of the Department by the Director of Public Instruction on the one hand and the Education Secretariat on the other, the existence of numerous schools not under the control of the Education Department, an insufficient inspectorate—these are some of the circumstances that, in the Committee's view, are responsible for retarding mass education. Finance is the most formidable of these difficulties and the Committee lay down the proposition, to which few will demur, that the Government of India 'cannot be entirely relieved of all responsibility for universal primary education,' and constitutional means should be devised whereby that Government can come to the aid of provincial Governments in this matter as is the case in England. . . [The Committee suggest that many of the defects in the educational system may be remedied if the Government of India makes itself not only responsible for co-ordinating educational activities but also for undertaking a part of the financial burden.] These are potent reasons, it seems to us, for introducing self-government in the central sphere, since only a national Government can best develop a national and nation-wide system of education. The Committee point out that the transfer of partial control over education to local bodies has resulted in deterioration. But it seems to us that the question of a supervising and controlling agency is a matter of secondary importance which can be satisfactorily settled once the State's undivided responsibility for mass education is definitely accepted. It would then be useful to examine the question whether the Provincial Governments should act as the agents of the Central Government in promoting the diffusion of mass education or whether it would be better to entrust the primary unit of self-government, the village panchayat, for instance, with the task of immediate control of education in its area, and at the same time provide by means of an efficient inspecting agency for technical supervision and professional guidance. The Committee's views on secondary and university education, on the education of women and of the depressed and backward classes, if they have nothing startingly novel about them, have generally the merit of crystallising the trend of opinion in the country, though in certain important respects they markedly diverge from it. We cannot examine these views here at length to-day,

but it may be stated that the least satisfactory feature of this part of the report is the failure of the Committee to formulate concrete and practicable proposals. The Committee suggest, for instance, that secondary education should cease to be regarded as merely a passport to the University and that it should be so modified and enlarged as to fit boys for rural pursuits on the one hand and for technical and industrial studies on the other. This is theoretically unexceptionable; but the revival of rural life as well as the multiplication of openings for technically qualified men are questions that cannot be solved by piece-meal efforts; they must be tackled as parts of that national reconstruction which can be effectively taken in hand only when the people come to have the ordering of their affairs entirely in their own hands. There is, however, one recommendation in the report to which reference must be made here because of its political bearings—we mean the Committee's suggestion that seats should be reserved and provision for religious instruction made in public schools for Muslim boys and for boys of other communities which may ask for these privileges. The professed object of the Committee is to do away by these means with the separate and special schools for Muslims that are now in existence, because for one thing their educational standard is low and, for another, their abolition might result in reduction of expenditure. Raja Narendranath in his dissenting minute has effectively answered these arguments. He points out that Muslims are so attached to the special schools that even if reservation in public schools is granted they will demand the retention of the special institutions with the result that the Committee's suggestion would merely end in adding one more to the fissiparous tendencies that divide the various communities in the country and thus offer another obstacle to *swaraj*. Provision for religious education in State schools even in countries whose inhabitants profess a single common faith is a thorny problem, because of the inevitable outbreak of denominational and sectarian prejudices; in a country like India with its multiplicity of religious creeds, any attempt to give effect to the Committee's proposals can only result in the establishment of a veritable Tower of Babel. The cause of religion will not be served, but the cause of national unity will be most effectively damaged. The Committee, in another connection, remark that the education imparted by the State should have the one consistent aim of consolidating national unity. It is a pity that they failed to see that their proposals in regard to Muslim education militate grievously against this principle."

SWARAJYA, Madras, 18th Oct. 1929.

Swarajya criticizes under the heading 'A preposterous document':—". . . The total cost of this production to the tax-payer of this country is estimated to be Rs. 2,02,000. Every page of the report offers to the mind of the reader a challenge as to whether the net output of the labours of the Committee is worth this amount. Certain parts of the report contain no doubt assertions of unexceptionable content that cannot be repeated too often. Under this category come the remarks of the Committee regarding the waste and ineffectiveness of the present system of primary education. But although the Committee's findings on this aspect of the educational problem are of irreproachable substance, they involve no new contribution to its understanding. . . . When we proceed from the descriptive to the recommendatory part of the report, a staggering spirit of reactionarism comes into view. It is suggested that 'in order to enable the Muhammadan community to take a full share in the life and advance of the nation, they should be given a suitable number of reserved seats in public schools.' But why the Muhammadan community alone? If backwardness be the criterion, what about other communities that are even more backward, and can be deemed to have an even superior claim to State consideration on that account, than the Muhammadan community? The attempt of the Hartog Committee to introduce the principle of communal representation, which has brought so much havoc and heart-burning in other fields, into the region of education strikes us as a mischievous move to poison the national character at the very spring and source of the culture and education of the young. This preposterous recommendation has no parallel in the educational practice or theory of any civilized country. . . . The report of this Auxiliary Committee is a fit auxiliary of the prospective handiwork of the obnoxious Simon Commission."

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Justice comments :—" . . . We must confess that it has not impressed us either with its statement of facts or with the clarity of its reasonings. To undertake a comprehensive review of the conditions prevailing in the whole of India with reference to a subject so complicated as education requires talents of an unusual kind, and it is no reflection on the members of the Committee to state that it is a task much beyond many of them. The result is seen in the wholesale adoption in the report, of many of the arguments usually put forward in official documents issued by the departments of education in the various provinces or by special officers from time to time. The conclusions which the Committee has come to are most retrograde, and, apart from the political aspect of the conclusions, no one who is interested in education is likely to accept them. If the Committee has gone about with the single idea of trying to implement its report with every possible argument against further advance in political progress, it could not have produced a better report. We do not suggest that the members of the Committee were so actuated, and we are willing to be charitable enough to assume that they had no political bias in framing the report. But we may yet take leave to dissent from almost everyone of their main conclusions, purely on educational grounds. The future constitution of the country is going to be decided not on reports of Auxiliary Committees not on whether education is widespread or not, not on whether Ministers should be given the power of appointment and promotion with reference to the services or whether a Public Services Commission should deal with these questions, but on much broader and, to a certain extent, more sentimental grounds. It is, therefore, unnecessary to be overconcerned with the political aspect of the report. We regret, however, that, from the educational point of view, the report is bound to be of no avail whatsoever. We are certain that its recommendations will be rejected by any Legislative Council in any province, and that no Minister will have the courage, if he intends to reflect the opinion of the country, to endorse those recommendations. To suggest that the Government of India should have complete control over education is futile at this time of day ; to speak of Ministerial responsibility being increased by taking over the powers which local bodies now exercise is to speak without reference to a knowledge of the conditions prevailing in many provinces. . . We notice that the very loose talk about the wastage in regard to elementary education has been once more indulged in in this report. That is a very superficial estimate of the progress of education. In all countries, there has been, and there is bound to be, such wastage, especially at the stage when more expansion of education is taking place and when compulsion has not yet been introduced. To give the boys and girls a taste for learning, to make the parents realize that their duty is to send their children to schools, to popularise such education as the State and the semi-State schools are able now to give to the pupils—these require all care and all attention, and if, at the very earliest stage, it is insisted that every child that enters the first standard ought to go through the full course up to the eighth standard, anyone with a practical knowledge of the conditions prevailing in any of the provinces would ridicule the proposition. . . In spite of the 300 pages of the Auxiliary Committee's report, even the most superficial observer will concede that the progress made in the spread of elementary education during the last decade is incomparably greater than that made from the time when Lord Macaulay made his invaluable note on education up to the introduction of Ministerial responsibility in educational matters. It is a pity that the Auxiliary Committee has not considered the question well. In the halcyon days, when the departments were free from the trammels of non-official control, when they had a fair field to do what they liked, there was so much apathy to the spread of elementary education, and the high-sounding principles that are now enunciated were completely given the go-by. We cannot congratulate the members of the Committee on the production of this report."

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Under the heading religion and reservation in schools, the *Hindu* remarks :—" The Auxiliary Committee on Education found that one of the obstacles in the way of the progress of Muhammadan education was that there were no proper facilities in ordinary public schools for the imparting of religious

instruction. The Committee have, therefore, recommended that where the educational progress of this particular community is impeded by the religious difficulty, arrangements should be made for religious instruction so that there will be both economy in public expenditure and efficiency. It is also pointed out that though reservation of a certain number of seats in public educational institutions may be opposed in theory to a system of democratic government, conditions in India are peculiar, the Muhammadan community which is in a backward condition requiring such reservation in order that separate schools, which are harmful to the promotion of national solidarity, may drop out. Raja Narendranath has submitted a valuable minute of dissent to the Hartog Committee's report in respect of these two recommendations which are considered by him to be reactionary and opposed to national interests. . . . Raja Narendranath says that 'no purpose can be served by denouncing the segregate institutions.' We take it that in saying so he did dot favour their indefinite continuance, but desired to emphasise the point that Muhammadan leaders themselves preferred separate schools and colleges, because, in their view, the ordinary public schools were utterly ill-equipped for imparting theological instruction. So far as the evils of reservation are concerned, Raja Narendranath's criticisms are logical and sound. Such a step, there can be no doubt, would foment sectional jealousies, 'infect the rising generation with the virus of mutual jealousy' and defeat the object of training the future electorates in regard to the rights and duties pertaining to citizenship. It is of course imperative that, till the communities backward in education come up to the level of advanced sections of the population, every encouragement should be given to pupils belonging to the former. But this should be done, not necessarily in all cases by 'reservation,' but by the creation of a large number of scholarships, by increasing accommodation in public institutions, by opening new schools, as Raja Narendranath says, where the backward communities predominate and by establishing public institutions in places in which denominational or communal schools exist. In certain provinces some kind of réservation exists, but it is notorious that there is a good deal of heart-burning and legitimate discontent in this matter. . . . As regards the proposal of the Hartog Committee in regard to religious education, it is rather surprising that a Government which is pledged to maintain an attitude of strict religious neutrality should be asked to make 'a determined effort' to devise a practical plan. We take it that the Committee does not suggest the subsidising of religious instruction by Government, though as a matter of fact, the authorities, by refusing to introduce a conscience clause in the Educational Code, do so indirectly. The practical effect of calling upon the Government to arrange for facilities for the religious education of Muhammadans in institutions supported by public funds will be to make them responsible for such instruction render it difficult for them to refuse similar facilities for other communities which may demand them, and involve them in sectarian and theological disputes and financial difficulties. Moreover, as is pointed out in the dissenting minute, 'the State ought not to undertake to determine for a coming generation the ever-shifting boundary of faith and reason.' The Hartog Committee, not being content with making this proposal, has gone further and remarked that there was ground for complaint the Muhammadans were not adequately represented in the teaching and inspecting staff. The only true criterion in this matter has been admirably defined by Raja Narendranath who says: 'The only reasonable course is that all appointments in the Education Department should be made strictly on merit, with a reservation to meet the case of backward communities and to redress communal inequalities, the reservation being small in the case of higher appointments and larger in the case of lower appointments; but not so large as to stultify the main provision with regard to appointments on merit.' His views regarding the control of staff by local bodies merit careful consideration at a time when their powers and functions are expanding. In his opinion, recruitment and control are both gravely defective and the only remedy is the entrusting of recruitment to a board independent of local bodies which will also dispose of appeals made to it by members of the staff who are dissatisfied with the disciplinary action taken by chairmen."

...NDIA, ...THS, ...1929.

New India states:—" . . . Since the Committee was an auxiliary to the Simon Commission, and its fundamental implications are political rather than

educational, two points are worthy of note. In the first place, the Government of India cannot centralize education, which is a transferred subject in the provinces under the control of Ministers without making it a transferred subject in the Central Government. In other words, the Report of the Hartog Committee amounts to a practical recommendation that an element of responsibility should be introduced in the Central sphere. Secondly, the release of such a large sum as 20 crores of rupees a year will not be possible without extra taxation, which is unthinkable in the present circumstances; or, in the alternative, a reduction of expenditure is effected in the Central Government. The only possibility, therefore, that must force itself upon the attention of the Government is retrenchment in the army. The adoption of the Skeen Committee's recommendations would enable the Government to carry out a gradual withdrawal of British troops from India and find money for this most essential and national need, the creation of an enlightened population."

(*h*) *Railways.*

Control of Railway finance.

Hindu, Madras, 17th Oct. 1[illegible]

5. The *Hindu* observes :—"The proceedings of the Indian Railway Conference which concluded its sittings in Simla this week are of more than the usual technical or professional interest. Both the President of the Conference, Sir Ernest Jackson, and the Government Member for Railways, Sir George Rainy, referred to the complaints of irregularities and deficiencies in the control of expenditure and administration of railway funds, both capital and revenue, and seemed rather to regret the publicity that they have received. . . Yet the seriousness of the position in regard to the state of railway accounts in many cases can hardly be denied and the fact of the deputation of Mr. P. R. Rao on special duty to investigate means of improving the methods of control and audit and the relations between the audit department of the Government and the railway administrations concerned, is clear proof of the same. The programme of accelerated railway development with a view to make up arrears of renewals and extensions held up during the war and post-war period was decided on in 1923 with the consent of the Retrenchment Committee and the Legislative Assembly. The Finance Department then looked not only to the Auditor-General and the Public Accounts Committee to keep an eye on the progress of expenditure and the extent to which it should be controlled by competent authority in the interests of economy and efficiency, but also to the new officer appointed by them, the Financial Commissioner of the Railways, to constitute himself, as the late Finance Member often put it, the watch-dog of the treasury on the Railway Board and the liaison officer between them and the Finance Department. When the Legislative Assembly again adopted in 1924 the resolution on the separation of railway from general finances and the convention by which large reserves built up out of the earnings of railways were used to guarantee the development of the railway capital programme, apprehensions were rightly entertained as to the effect of the separation on the control which it is the duty of the legislature to exercise over railway expenditure. They were fully allayed by providing for a fuller and separate discussion of the Railway budget and the separate grant of railway demands. The manner in which the Assembly has to satisfy itself whether the grants made by it for Railway capital and revenue expenditure have been properly spent or utilized is necessarily through its Public Accounts Committee and the Auditor-General. And it seems to us an extraordinary claim to make that the control of either the Audit Department or of the legislature should be relaxed or should be gently exercised because the railway programme comprehends huge capital expenditure and the employment of a large quantity of material and a large number of men. Indeed, the latitude that had been given to railway administrations to exceed or vary their estimates in certain cases went so far that it became possible for them to divert money voted for the construction of one new line to the construction of some other line without the previous vote or knowledge of the Assembly. . ."

(k) General.

West Coast Reformer, Calicut, 18th Oct. 1929.

India and the Labour Government.

6. The *West Coast Reformer* writes :—" . . . . A mere declaration, unattended by the spirit which should attend it, cannot make any impression upon India to-day. It is, however, gratifying to note that the speculations so far made go to show that Labour has realized this difficulty in the situation. In no other way could Mr. Wedgwood Benn's desire to invite Indian leaders to a Round Table Conference be explained. It needs no reiteration that India is prepared to discuss matters with Great Britain at a Round Table Conference where freedom of expression will amply prevail. If Indians think that they are fit for self-government that they would be able to look after their own affairs as every man does his, why should Great Britain impede her from doing so? When a person has far outgrown the stage of submission and subordination it is better to leave him to himself and the more one tries to assert himself over the man the more becomes his disappointment. If enlightened India realizes her fitness for self-government, then Britain must, as the inheritor and possessor of noble traditions allow her to go and grow her own way. If at all the Viceroy is going to commit himself to any declaration shortly, it must embody and breathe this noble spirit of practical sympathy and sincerity in order to carry some weight with it. If the Round Table Conference would meet as is surmised in some quarters then it will be Britain's duty to extend the hand of sympathy and love which India is in need of and to which she will gladly respond. Some such proof of Britain's faith and trust will have to be shown simultaneously with every other activity. Let us hope that British Labour, pledged as it is for a policy of peace and justice, will bestow its most serious attentions on the subject and grant such terms to India as would facilitate her to redeem herself from the present distress and what is greater still create an abiding friendship that shall link both the countries together."

Hindu, Madras, 18th Oct. 1929.

Indian Civil Service (Retired) Association.

7. The *Hindu* remarks :—" Details are now available of the evidence which the Indian Civil Service (Retired) Association gave before the Simon Commission. They show that Sir Michael O'Dwyer, Sir Reginald Craddock and Mr. A. L. Saunders who represented the Association fully sustained their reputation as reactionaries and preachers of the gospel of exploitation. No matter what the cost, the Association, we are told, maintained that a British element in the Services was essential and that the pay and prospects of that element should be improved and guaranteed. Here is a report of their demand in this respect: 'The status of the British official in India should be guaranteed on certain lines, not solely or even mainly in his personal interests, but for reasons of efficiency and integrity. In their view it had never been the intention of the Government that all British recruitment to the provincialized Services should cease, but as the result of the change these Services had not been reorganized so as to attract British recruits. Only restoration to the improved status of All-India Services would secure the maintenance in the services of a proportion of qualified British members necessary to maintain the established standards of efficiency and integrity. These should have absolute security in regard to their annuities and family pensions in the event of a further measure of Self-Government to India. If guarantees were offered they must ask for the terms to be defined. As unsecured promise would not be adequate.' Sir Michael O'Dwyer and his fellow-fossils go on to add insult to injury by claiming that what they suggest is all for the good, not of themselves nor of their kith and kin, the future entrants to the Services, but of India's silent masses. These representatives of the Indian Civil Service (Retired) Association are reported to have said, 'they stood for the interests of the vast masses of India, whom they had striven to serve, and for a system of government which would ensure the masses peace, security and orderly progress' and that they believed that 'in the security and development services a British element was essential.' This is sheer presumption and one would not be surprised if even the Simon Commission refused to take them seriously."

Janmabhumi, Madras, 19th Oct. 1929.

The Round Table Conference.

8. *Janmabhumi* has the following :—" Without India there is no Empire and, take it as true, without Empire there is no England. Therefore, for England to live she must keep India

bound to her either by bonds of thraldom or by ties of sisterhood. She recognizes that the former is impossible, but is not prepared to make the sacrifices necessary for the latter. It is not, however, only now that this recognition operates for the first time, for the British statesmen of the early nineteenth century knew well enough that one day or other England must clear out of India and the only problem to them was how long she could manage to remain. Long indeed has been the interval of such a stay. The time has, therefore, come for England to consider, in all seriousness and solemnity, her position in relation to India. The days of Empire-building are over. Nor are the objects of that Empire and the methods by which it was built up forgotten by England now. John Bright's verdict, 'that we conquered India by breaking all the ten Commandments', and the observation of Mr. H. G. Wells, 'that the conquest of India is a tremendous piracy,' are as familiar to Indians to-day as they were to Englishmen when they were made, and have roused feelings of bitterness equally in England and India. Statesmanship is therefore hard put to it to find a way out of the impasse and Statesmanship may easily degenerate into diplomacy. To-day England is tossed about between the fair demands of statesmanship and the futile devices of diplomacy. India is so well conscious of her rights that she cannot be easily gulled into a docile and grateful acceptance of pledges and promises, of announcements and proclamations, which in the past have flowed in abundance from England to India and which have run dry in the course of that flow. Once again, the hope is held out to us that a Round Table Conference will be summoned in order to arrive at an agreed solution of the problem of *Swaraj* in India. The Indians, long deluded by promises, 'made to the ear but broken to the heart,' as Lytton said, are naturally suspicious regarding the bona fides of the move now forecast. They wonder whether it is not a mere ruse by which to decoy the Indian patriots into doing the very thing that they have declined to do when Sir John Simon visited the country. In other words, England would fain invite the Indians to give evidence before the Joint Parliamentary Committee and rehabilitate her prestige by compelling co-operation from the non-co-operators. A Round Table Conference to be effective and trusted must be preceded and followed by certain clear understandings between England and India. On behalf of England the Joint Parliamentary Committee, or whoever else may represent her, must be empowered to strike out a *via media* in conjunction with the plenipotentiaries of India holding like credentials. If therefore a Round Table Conference is heralded by an announcement to this effect and if the plenipotentiaries of India are selected on principles agreeable to her, there need be no suspicion or mistrust marring the harmonies of peaceful negotiation. All that remains for either party to do thereafter would be to ratify, there in England and here in India, the settlement hammered out by the representatives on either side. But if the Association of the Indians with the deliberations of the Parliamentary Committee ostensibly as negotiators but really as witnesses, is aimed at, then the vision of a Round Table Conference held out before us will be the spectacle of a mirage drawing the thirsty and expectant myriads of India more and more away from their strongholds into domains where delusions and hallucinations hold away. The mirage of the summer is a scientific phenomenon as old as time, and in politics there have been and will be such mirages worked up by astute students of political science."

HINDU, Madras, 21st Oct. 1929.

India's economic rights.

9. The *Hindu* writes:—"The Federation of Indian Chambers of Commerce and Industry through its Chairman, Mr. G. D. Birla, has just published a reply to the insidious propaganda carried on by the Associated Chambers of Commerce of India and Ceylon. The Associated Chambers' circular letter of July last, broadcasted in Britain, was obviously meant 'to influence opinion in England against India's right to adapt her economic policy to her own needs.' That the Federation has done well in exposing the utterly untenable position taken up by the Associated Chambers is a statement from which few will dissent. Although the Associated Chambers' circular professed to cover only an economic point, it was obvious that the implications of the proposition which the Associated Chambers sought to get embodied in the Indian constitution were far more comprehensive and reactionary.

It may be recalled that what the Association claimed was that 'on grounds alike of India's interests and of common justice, the Indian legislatures should not, by legislation or taxation indicating discrimination of a racial or communal character, imperil the existence or development of, or otherwise cause prejudice to, any commercial or industrial interests in India.' The circumstance which gave rise to this resolution is, it is notorious, the introduction by Mr. S. N. Haji of his Coastal Reservation Bill. The issue which that Bill raises, as the Federation points out in its weighty reply to the Associated Chambers, is not racial discrimination in legislation or taxation, but the right of India 'to devise and follow a national economic policy, including the right, if her interests required it, of making economic discrimination against non-national interests.' The Indian Coastal Reservation Bill is a modest measure meant to build up and sustain a mercantile marine in India. The country desired that such a marine should be created and a special committee appointed by the Government to inquire into the desirability and possibility of creating such a marine recommended that the country's natural desire, recognized by the Government of India, should be met within a reasonable period of time and not in some undefinable, distant future. The Coastal Reservation Bill is but an attempt, in the light of what other countries not excluding Britain and her Dominions have done in the matter, to meet the natural and reasonable desire of this country to own the merchant fleet necessary to carry on its commerce. 'How can it be said,' as the Federation of Indian Chambers asks, 'that a Bill which is founded on principles which have been accepted by international law, British imperial legislation, and by all schools of economic thought and by leading English, American and European authorities on economics, which is founded on the practice of England herself and her dominions and the practice of the civilized countries of the world, great and small, is an attempt at confiscation or expropriation.' The Federation does not seek to hide the fact that if the Bill becomes law, the foreign steamship companies, which now monopolise the coastal trade of India and which by waging a ruthless rate war have ruined twenty Indian companies involving a capital of eight crores, may suffer; but is it right, the Federation asks, that the State should help foreign commercial interests in India to maintain their unnatural position at the sacrifice of the most vital interests of the country? It is not the case that the interests of Britain and India are absolutely irreconcilable. But it requires a wider vision to recognize this fact than the British community in India at present possesses. 'A free, prosperous and contented India, as an equal member of the Empire, free to adapt its fiscal and economic policy to its own needs and circumstances, will,' the Federation points out, 'in the long run contribute far more to the stability of the economic structure of England than all the profits earned by the British commercial interests in India, multiplied a million times.' But, unfortunately, the British community is intent on pursuing its own selfish ends; and, as the Federation warns, 'unless their actions proclaim that they have renounced their past in the matter of their outlook and attitude and have completely identified themselves with the interests of the country, it is idle to expect that any understanding can be reached or confidence created by mere words."

SWARAJYA, Madras, 22nd Oct. 1929.

Swarajya states :—" . . . . The attempt of the Associated Chambers to impede the progress of Indian Self-Government as an answer to Mr. Haji's Bill only serves to stress the depredatory character of British trade in India in spite of its vaunted service to the country, and show up the compact subsisting under the present system between the Government and the foreign exploitors of national assets. 'The goodwill and friendship of India' states the reply of the Federation, 'is not to be won by denying her the right of self-government in the economic sphere,' and this truth cannot be too much emphasised in the present state of strained relations between the representatives of British economic interests and the guardians of Indian industry. Propaganda of the kind indulged in by the Associated Chambers cannot but strengthen the gathering resentment of Indians against the British Empire and reinforce the resources of the movement for complete independence. From this point of view it is a precious asset to Indian nationalism."

10. *Swarajya* remarks :—"The Separatist League of Burma of which the ex-Minister Maung Gyee is the President is just now very busy. News is to hand through the Associated Press that it convened a meeting on Sunday at which a resolution was adopted urging the grant of Dominion Home Rule to Burma on the lines of Canada and Australia. Even apart from the auspices under which the resolution was framed, there seems to be in its wording something more than a demand for Home Rule or Self-Government as such. Let us imagine, for instance, a province of British India like Madras, putting forth a proposition for Dominion Home Rule for Madras. The natural interpretation to be placed upon such a proceeding would be that the persons framing the proposition are indifferent about the political future of other provinces in the country, but wish to secure their own in comparative isolation. This spirit of isolation seems to be primarily at the bottom of the resolution for Dominion Home Rule to Burma passed at the meeting of Burmans held in Rangoon on Sunday. Of course the Burmans are the architects of their own destiny, and if a considerable section of them decide for separation from India, Indians have no option but respect the wish. There is however a grave danger that in advocating separation, the parochial patriotism of Burmans is being only exploited with subtle cleverness from a hidden background by persons who care equally little or nothing for the interest either of Burma or of India. For instance, there would be nothing more pleasing to the enemies of Indian freedom than that each province should set up an independent claim of its own for political advancement in isolation from the claims of other provinces. The sum-total of a multitude of isolated claims would be discord, and this is just what would enable the authorities to whom the claims are addressed to treat them with rough and scant courtesy. Setting one province against another, one community against the others, the States against British India, and Burma against all India is part of the traditional strategy of the votaries of Imperialism whose business is to exploit as much as they can both Burma and British India, the States and the provinces, all together, without any discriminatory qualms of generosity. Apart from the question of the cultural ties binding Indians and Burmans together, the latter should be ever on their guard, in their own self-interest, against being used for their own ends by the common enemies of both Indian and Burman political progress."

Separatist move in Burma.

SWARAJYA, Madras, 22nd Oct. 1929.

11. *New India* remarks :—"It is announced that General Sir Philip Chetwode has been appointed Commander-in-Chief in India in succession to Field-Marshal Sir William Birdwood, whose term expires in August next, though he has been requested by the Secretary of State, with the approval of His Majesty, to serve for a further period of three months. India not being a Dominion, has, no right to expect that she will be consulted about the appointment of the Commander-in-Chief. Sir Philip has been essentially a General Staff officer with an intimate knowledge of the War Office. It is a small mercy, but nevertheless one to be profoundly thankful for, that the post has not gone to that enemy of progress in India, Field-Marshal Sir Claude Jacob, whose name was frequently mentioned in this connection. All that India can say about Sir Philip Chitwode's appointment is: it might have been worse.

The new Commander-in-Chief for India.

NEW INDIA, Madras, 24th Oct. 1929.

The *Hindu* states :—Grave misgivings will be caused in this country by the comment made by the *Daily Telegraph* on the appointment of Sir Philip Chetwode as Commander-in-Chief for India. According to a Free Press message, our British contemporary considers that Sir Philip's elevation records the over-riding of the wishes of Simla which has been protesting against the views of the War Office in regard to improvements in the Indian Army in various directions to make the defence up to date. The Government of India have been apparently opposing this attempt because of the absence of any necessity for any elaborate 'modernising' of the army and of the huge cost it would involve. But the past has so far not recorded one instance in which the Indian Government have successfully resisted the demands of the War Office. If it is true that Sir Philip's accession means more outlay on defence and the postponement of the Indianization of the Army, then that is a matter which should engage the anxious attention of the public and its representatives in the Legislative Assembly.

HINDU, Madras, 24th Oct. 1929.

HINDU,
Madras,
24th Oct. 1929.

Lord Irwin's return.

12. The *Hindu* writes :—"His Excellency Lord Irwin returns to his charge to-morrow after an absence of four months in England during which he has had important consultations, official and un-official, with the Cabinet and the Secretary of State and the Liberal and Conservative leaders on the Indian situation and the best methods of easing what is undoubtedly developing into a crisis. We have more than once referred to the crop of conflicting and confusing rumours about the possible results of his visit. Now that the Viceroy is returning, after presumably arriving at an understanding with Whitehall on the procedure to be adopted in respect of the solution of the constitutional problem, if not on the policy that is to form the basis of the future constitution and the steps to be taken to bring it into operation, we trust he will, as early as may be practicable, with his usual frankness and sincerity, make public the intentions of the Indian and British Governments in this behalf. It has to be recollected that red-tape and routine may yet intervene in a variety of ways to delay if not to defeat and water down whatever forward steps may be contemplated as a result of Lord Irwin's discussions with the Labour Government. For instance, Lord Birkenhead, in his characteristic style, has addressed a letter to the Press whose substance has been wired out by Reuter. . . It is preposterous for him to suggest that His Majesty's Government—whatever political developments may take place and whatever the needs of a crisis may require—should consider their hands tied up because of the appointment of a Commission of Inquiry to which Labour had unfortunately and wrongly agreed. . . The desire to treat the report of the Simon Commission has only a collection of material by *rapporteurs* is, we find, pronounced even in Conservative circles; and to that extent there can be no difficulty whatever in the way of His Majesty's Government making a declaration of policy—a matter with which the Commission has no concern. The present Cabinet has every right to frame and announce it in terms which, in their view, are just to India and are necessary to meet a crisis that is fast developing and that has clearly and admittedly belied the anticipations made at the time of the appointment of the Simon Commission. What Lord Irwin has to do immediately is courageously to break through the bureaucratic cordon and to grapple with realities after getting into direct and active touch with the Secretary of State on the one hand and with popular leaders on the other. It was this method of direct touch that enabled Lord Morley and Lord Minto by personal correspondence to arrive at results which at that time they were able to turn to some account in meeting a notable crisis in the political evolution of India. We sincerely hope that Lord Irwin and Mr. Wedgwood Benn would have sufficient imagination to see that the solution of the Indian problem requires the same generous and courageous policy that has enabled the Labour Government to deal with the Egyptian problem so successfully."

IV.—INDIAN STATES.

HINDU,
Madras,
22nd Oct. 1929.

Future relations between British India and the States.

13. The *Hindu* comments :—"In a speech delivered at Bikanir yesterday, His Highness the Maharaja of Bikanir made certain observations regarding the future relations between British India and the States to which we should like to draw attention. His Highness showed how it was foolish to think that the problem could be solved by resort to 'legal action' and why the Princes should prefer 'settlement by negotiation.' In those negotiations, His Highness the Maharaja recognizes, British Indian leaders have an important place and might play an important part. Indeed, His Highness hopes that the Labour Government will have the foresight to summon a Round Table Conference consisting of the representatives of all parties concerned. It is exactly this method that the Assembly and the Congress leaders have all along suggested. The Standing Committee of the Chamber of Princes, which meets at Delhi on the 25th instant, will, it is understood, discuss among other things Pandit Motilal's invitation to the Princes on behalf of the Congress to discuss with the representatives of the latter the position of Indian States in the India of the future. We hope the Standing Committee will profit by the sage and statesmanlike advice of His Highness the Maharaja of Bikanir in this matter."

Swarajya observes :—" . . . Through 'force of habit and imperviousness to light,' the Princes seem to have been caught deep in a rut of helpless obsession with the supposed glory of the Empire. Their inability to correlate present needs with the offshoots of power and policy emanating from that Empire is pathetic in the extreme. We commend to the Maharaja of Bikanir the verdict passed on the 'British Commonwealth' by one of the most virile thinkers of the present generation, Mr. H. G. Wells, himself at one time an ardent and passionate Imperialist. Says Mr. Wells: 'Our Imperial system which in reality is based on opportunity, compromise, adaptability, the luck of the steamship and the obsession of our European rivals with the Rhine, was really a system of high and swaggering conquest, to be sustained by the magic of prestige and developed further in a mood of arrogant swagger. We had got our Empire by luck and cunning, scarcely aware of what we did, and we were persuaded we had got it by superior strength and heroic resolution. . . For me I live in the Empire as a man who occupies a house with an expiring lease. I can contemplate the disappearance of the last Imperial links with equanimity. The Union Jack now signifies neither exceptional efficiency nor exceptional promise. Let us admit that fact. The world would not wait for the British. We never braced up our slack educational links. I should be glad to see the English-speaking communities throughout the world free now to recombine in some more progressive unity, unencumbered by any special responsibility for India, most alien of lands, and freed from our formally snobbish traditions.' These are words of courageous truth and profoundly arresting wisdom, and by pondering over them Indian rulers like the Maharaja of Bikanir may be helped to assess at its true worth their stipulation that India shall remain 'an integral part of the British Commonwealth under the aegis of the beloved King-Emperor.' "

SWARAJYA, Madras, 23rd Oct. 1929.

VERNACULAR PAPERS.

I.—Foreign and Dominion Politics.

Tamil Nadu, Madras, 14th and 15th Oct. 1929; Swadesamitran, Madras, 18th Oct. 1929; Swarajya, Madras, 18th Oct. 1929; and Saiphul Islam, Madras, 19th Oct. 1929.

The situation in Afghanistan.

1. The *Tamil Nadu* (14th) observes:—We are glad to learn that nationalism is growing triumphant in Afghanistan, that Kabul has been captured and that the whereabouts of Bacha-i-Sakao are not known. We are of opinion that Bacha should not be killed after he is caught but should be kept in prison at least for a few days. It is very essential to ascertain from him which foreign Government it is that created such dissensions among the Afghans and helped Sakao with money and weapons of war. It should be made clear whether any foreigners have lent support to him. We are of opinion that Amanullah Khan should not return to Afghanistan at this juncture. There will soon come a time when all the Afghans will implore him to return to his country and it is only then that it would be advantageous for him to do so. Referring to the difficulties experienced by Amanullah Khan, ex-Amir of Afghanistan, the *Tamil Nadu* (15th) observes:—The foreign Governments, who could not tolerate the efforts made by Amanullah Khan for making Afghanistan a Great Muslim Power, brought about dissensions in that country and created hatred towards Amanullah and his wife by speaking ill of them. This resulted in Amanullah leaving his country. Now seeing that Sakao has been defeated and that truth has triumphed, the enemies of Afghanistan have begun to create new troubles. There are indications to show that Amanullah is likely to ascend the Afghan throne again. It is certain that, if he becomes the Amir again, Afghanistan will become a Great Power. Hence, in order to prevent this, false rumours have been set afloat against Amanullah to the effect that he has embraced Christianity and that secrecy is being maintained about this. This is a conspiracy which has been resorted to only for preventing Amanullah from becoming the Amir of Afghanistan again. Adverting to the news that General Nadir Khan has been elected as the Amir of Afghanistan, the *Swadesamitran* observes:—We think that the Afghans will indeed be ungrateful if they forget Amanullah who strove for the progress of Afghanistan and is even now interested only in its progress though he is an exile from his country. The *Swarajya* observes:—All those who are sincerely interested in the progress of Afghanistan will be rejoiced to hear that the situation in that country has completely changed. It is certain that mischief-mongers, who were interested only in fomenting dissensions among the Afghans and ruining that country, will be grieved to hear this news. It is only these persons that set up Bacha-i-Sakao. While ex-King Amanullah was touring in Europe, these mischief-mongers began their work. They fully realized his capacity and firmly believed that, under his rule, Afghanistan would soon become a great Muslim Power and that thereafter all the Asiatic countries would form an alliance. It was only the jealousy that arose on account of this belief that made them take to this mischievous work. These mischief-mongers might be under the impression that they have deceived the Afghans by pretending to be the friends of Afghanistan. But, we do not believe that either General Nadir Khan or Amanullah has till now been unaware of their real nature. We will assert that the dishonesty of foreigners will not avail hereafter in regard to Afghanistan. The *Saiphul Islam* welcomes the news that Nadir Khan has been elected as the Amir of Afghanistan and hopes that he will establish peace and tranquillity in that country again.

Mathrubhumi, Calicut, 15th Oct. 1929; and Al-Ameen, Calicut, 15th Oct. 1929.

Referring to the victories of Nadir Khan and to the hopeful signs of peace in Afghanistan, the *Mathrubhumi* observes:—Anyway the disappearance of Bacha-i-Sakao will be a blessing. It is also certain that the future administration of Afghanistan will be directed towards its prosperity, whether it be by Nadir Khan or by Amanullah Khan. The *Al-Ameen* rejoices in the news that Kabul has been regained by its real heirs and says that this fact will not fail to hearten every Muslim.

INDRAVATI, Pattikonda, 18th Oct. 1929.

The *Indravati* writes :—The last scene has come in the Afghan drama. Nadir Khan has won the victory. Sakao has fled. There arises the doubt whether Nadir Khan is the secret agent of the British. Amanullah will not fail to return, if the Afghans invite him. But will not the British Imperialistic principles come in the way of such an event happening? This remains to be seen.

AL-AMEEN, Calicut, 15th Oct. 1929.

2. Under this heading, the *Al-Ameen* writes among other things :— . . .

America and Britain.

If England and America agree, there is no doubt that the "Five Power" Conference, which is proposed to be convened, will end in success and it may be reckoned as the second of the glorious achievements of the Labour Government. If it is the desire for real world peace that had induced the Labour Government to send Mr. Macdonald to America, verily their next endeavour will be to liberate subject countries. Without doing that, their endeavours and proposals for universal peace will be mere whitewash and altogether futile. The Labour Government loudly proclaim without any reserve that it is their object and ideal to establish in the world equality and liberty by destroying capitalism. But it is to be doubted whether oppressed countries will derive from them at least as much benefit as from the Conservative Government.

AL-KALAM, Bangalore, 15th Oct. 1929.

Referring to the announcement said to have been made by President Hoover and Mr. Macdonald that there is no likelihood of war between England and America hereafter, the *Al-Kalam* writes :—From this announcement it is evident that an everlasting peace between England and America, which had hitherto seemed impossible, has now been rendered possible, and the problems, which had been the main causes of difference between them, have now been solved. America's chief demand was for the recognition of the freedom of a neutral country to trade with any other country. This would mean that, if Britain be at war with any other country, America, as a neutral power, could without contravening the terms of her neutrality still carry on trade with Britain's enemy.

TRILINGA, Madras, 14th Oct. 1929.

The *Trilinga* writes :—The British Premier, Ramsay Macdonald, is going to America. It is said that he will negotiate with the American Government about the question of fixing the strength of naval armaments. . . . But to think of establishing world peace with the help of negotiations between England and America and of the friendly gestures of Italy, Japan and France is just like hoping to cross the great ocean by means of a small float. It is certain beyond doubt that the establishment of world peace is merely a vain talk until the Westerner completely gives up the belief that all the world is his and that politically as well as economically all the countries are created for his sake—until he plucks out from the inmost recesses of his heart the wrong notion that all the Eastern countries are his ancestral property and that he should take possession of them either by peaceful means or by warfare. . . . Unless the Westerner accepts the independence of the eastern countries and recognizes the principle that every country should make political progress on the lines it likes as one of universal applicability, world peace will not be secured and mutual dissensions among the several nations will not disappear. Take for instance our India itself. Though the British Premier may visit America a thousand times, world peace will be a wild goose chase until we have the power to build of our own accord the steps which lead the way to our political salvation.

RASHTRA BANDHU, Mangalore, 14th Oct. 1929.

Referring to the report that the English Premier and the President of the United States of America have come to a definite understanding with regard to the limitation of naval armaments, the *Rashtra Bandhu* opines that, looking to the special concessions demanded by France and England in this direction, the peace wished for will only be a dream, and that the real state of things will come out during the Conference of the Powers in London in January next.

QAUMI REPORT, Madras, 14th and 15th Oct. 1929.

3. Giving extracts from Sir Samuel Wilson's report on the East African

Sir Samuel Wilson's report.

problem in two of its issues, and referring to his statement that the major portion of the report had been prepared in consultation with Mr. Sastri, the then Agent-General to the Government of India in South Africa, and Pandit Kunzru, the *Qaumi Report*

says that in the above circumstances it is the duty of the Government of India to publish immediately Mr. Sastri's report submitted to it, and to allow him to explain it so as to enlighten the Colonial Office and the Indian public about the attitude taken by him in the matter.

SWADESAMITRAN, Madras, 15th Oct. 1929.

The Dominion Laws Conference.

4. The *Swadesamitran* writes :—We cannot appreciate the statement that the Secretary of State for India has scored a great victory by having prevailed upon this conference to agree to Sir Muhammad Habib-ul-lah attending it as a representative of India. This conference is held only in pursuance of a resolution of the Dominion Conference held in 1926, and it is seen from the report of that conference that it was decided even then to convene a separate conference to discuss the position of the Colonies regarding coastal shipping and that the conference admitted the justice of India being represented therein on the same footing as the Colonies and Great Britain, inasmuch as she was materially affected by it. As the present conference has been convened only in pursuance of this decision, those responsible for the administration of India must have been already aware of it. They should therefore have intimated the matter to the Indians in advance and made arrangements for the deputation thereto of such representatives as will urge the legitimate rights of India. Sir Muhammad Habib-ul-lah can only be deemed to be the representative of the Government of India and not of India. Further, the deputation of this gentleman with a European to this conference will not be tantamount to granting representation to this country on the same footing as the Colonies and Great Britain. The present conference is going to consider the question of coastal shipping. That there is a strong difference of opinion between the Government of India and the Indian public on this matter has become patent from the speech made by the Government Member in the Assembly on Mr. Haji's Bill and from the dissenting minutes appended to the report of the Select Committee on this Bill. Though Lord Irwin has not stated it in so many words, the trend of the speeches made by him at the Associated Chambers of Commerce and the Federation of Indian Chambers of Commerce can only create an impression in the minds of the people that he deems the demands of the Indians to be extravagant. The British ship-owners in Great Britain are entirely hostile to Mr. Haji's Bill, and it looks as if they will not hesitate to do anything to prevent its being passed. As they are very influential in Great Britain, the British Government cannot ordinarily be expected to have the courage to ignore their opinion. Sir George Rainy has stated that Lord Irwin proposes to meet the representatives of both the parties as soon as he returns to India for solving this problem satisfactorily. But it will be no exaggeration to say that he will be intent only on making the Indians surrender their claims as much as possible. Even the least surrender in this behalf will amount to an admission by India that she has not the same liberty as the Colonies. India is not prepared for it. So, if the present conference wishes to understand the case of the Indians, real representatives of India should be sent to it. The views of the Government of India on this subject have already been published and the deputation of Sir Muhammad Habib-ul-lah, who is one of the members of that Government, and an European gentleman is tantamount to making a cat take care of the milk. It is, therefore, a necessary warning that the President of the Federation of Indian Chambers of Commerce has given that any arrangement agreed to by the representatives of the Government of India will not bind India, as long as the real representatives of India are not sent to this conference.

AL-AMEEN, Calicut, 17th Oct. 1929.

Palestine.

5. Referring to the Commission appointed by the British Government to enquire into and report about the Palestine troubles, the *Al-Ameen* remarks that those who have known the exact nature of the commissions and committees appointed by the British will not expect any redress for the hardship and grievances of the Muslims of Palestine from this Commission. The postponement of the *hartal* till the completion of the Commission's enquiry shows the patience of the Muslims there. . . The British Government and British statesmen do not agree with the ways proposed by impartial observers for the prevention of such troubles in the future. It is only their insatiable thirst for Empire that has now affected Palestine. The

paper says that the maintenance of peace there does not depend on loud proclamations in Europe and America that their policy as regards Palestine is impartial and just. Let Britain withdraw the Balfour declaration that has given undeserving concessions to the Jews. Then there will be no more breach of peace in that country. They are not prepared even now to withdraw that declaration. And it is believed that they will not do so unless they are compelled. The plea of Britain is not reasonable. If the Jews had any troubles during the thirteen centuries of Muslim rule, Britain's supremacy might be necessary for their protection. But there is no record to show that. On the contrary, during the time of Muslim rule they had more freedom and comfort. It is the Christians and not the Muslims that gave trouble to the Jews and drove them out from country to country. . . The Muslim trouble will come to an end when Britain is prepared to act up to the request of Muslims and others for the withdrawal of the Balfour declaration.

"Uncle Sham."

SWARAJYA, Madras, 18th Oct. 1929.

6. Referring to the news that the Government of the United States of America have proscribed this book, which deals with the defects in the social life of the Americans, the *Swarajya* observes :—America is a free country. But what is the position of India? "Uncle Sham" is not a book worse than Miss Mayo's "Mother India." Nevertheless, the latter book is selling widely in this country and the Government too are looking on. This is a country devoid of freedom and the power of exercising sway is in the hands of foreigners. Can it be expected that the Government here will conduct themselves by respecting the feelings of the people as the Government do in America?

II.—Home Administration.

(a) Police.

Jatindranath's death and police interference.

MATHRUBHUMI, Calicut, 3rd Oct. 1929.

7. The *Mathrubhumi* says that according to a report received by that paper, the youths of Valancheri wanted to hold a meeting of condolence at the death of Jatindranath Das, but it fell through owing to the interference of the local Police. This interference is quite uncalled for and outside their legitimate duties. Therefore the superior authorities should enquire into the matter and warn their subordinates.

Congress committees and the Police.

ANDHRA PATRIKA, Madras, 17th Oct. 1929.

8. The *Andhra Patrika* writes :—We hear that the Police are interfering with Congress committees in villages and asking them to give out the names of their members and other particulars. When questioned in this connection in the Legislative Council, the Home Member has denied the occurrence of anything of the sort. It is necessary to hold a proper enquiry in order to know how far this is true. It will be good if the Government order the Police not to interfere with Congress committees or Congress propagandists and not to molest them. Otherwise, irreparable loss will accrue to the people's birth-rights.

(c) Jails.

Jatindranath's death.

DESABANDHU, Payyanur, 31st Sep. 1929.

9. The *Desabandhu* says :—The death of Jatindranath is only a reflection of India's deplorable slavery. . . . Still, there is no change in the attitude of the foreign Government. Yet, is it not foolishness to suppose that the heart of the Government that kept silence at the death of Lala Lajpat Rai will melt at any time? If we are to realize our pitiable state, how many yet may have to be given in sacrifice? The death of MacSweeney hastened the attainment of freedom to 'Ireland'. But will it be possible for the death of Jatindra to redeem India's lost freedom? Let a reply to this explode from each of us. The journal then exhorts the people to unite and strive for that redemption. The force of the current of a river that overflows its banks cannot be stemmed by any dam of evil over-lordship. May that be the vengeance for Jatindran's death!

The Madras Government and political prisoners.

CONGRESS, Sitanagaram, 15th Oct. 1929.

10. The *Congress* writes :—It is now ten days since the resolution to afford special facilities to political prisoners has been passed in the Madras Legislative Council. The Hon'ble the Law Member said that the matter was

under the consideration of the Government. God alone knows when this consideration will come to a conclusion. True to the proverb that the poor man is bound to die before the rich man moves to help him, many patriots are bound to be reduced to skeletons before the Government complete their consideration. It has been stated in the Madras Legislative Council that our editor, Mr. Annapurniah, who is in the Vellore jail, has lost 6 pounds in weight. We learn that he and Mr. Akur Ananthacharyulu, who have been convicted for sedition, are given only soup (kolumbu) like the ordinary prisoners. We also learn that both of them have been segregated so that they may not speak to others. It is audacious on the part of the Law Member to ask in the course of his reply to the questions put to him by Mr. Narayana Raju how they were superior to all the other prisoners and say that they were treated like other prisoners. Blinded by authority, the Law Member is perhaps unable to see the difference between these patriots and the ordinary convicts. . . . The Law Member said that he tasted the soup prepared in jails and that it was palatable. This is not the time for him to taste that soup. He will know its real taste only when as a result of the extraordinary changes which occur in the political conditions Mr. Krishnan Nayar, the Law Member of to-day, becomes a political prisoner and tastes it. Those who go to jails for political reasons do not go there to enjoy comforts. But it is necessary that the authorities should have the ordinary humanity to afford due facilities to respectable persons. Otherwise, the health of these patriots may suffer temporarily; but this will also serve to bring about danger to the Government itself before long.

(*d*) *Education.*

GAJAKESARI,
Tellicherry,
2nd Oct. 1929.

Compulsory primary education.

11. The *Gajakesari* deplores that out of the very limited number of localities in which compulsory elementary education has been enforced very few belong to provinces other than the Punjab and says that it is an extremely disgraceful state of affairs when it is seen that only 7 per cent are literate in India compared with 100 per cent in Denmark and 97 per cent in Japan. Want of funds is pleaded as the reason for not extending compulsory education. But this did not stand in the way of the Punjab. There the extension of compulsory education was due to the different attitude the Government adopted towards it. If it be so, it should be copied by other provinces. The Government should pay particular attention to this matter. They should induce local bodies in all possible ways to adopt it and should amend the Educational Act so as to bring it into force at once.

ANDHRA PATRIKA,
Madras,
15th Oct. 1929.

The Andhra University and Medical degrees.

12. The *Andhra Patrika* writes :— . . . It is said that the degrees of the Andhra University have not been recognized by the General Medical Council in England. Even the Legislative Assembly has expressed its dissatisfaction regarding this matter. It is not known why the degrees of the Andhra University require to be recognized by the British Medical Council. Will not the Andhra University be able to determine the value of its degrees itself? The sooner that such an intolerable situation is removed, the better. The Andhra University and the other educational institutions are capable of doing their own duties themselves. The help of the British Council is unnecessary. We hope that the medical education of the Andhra University will soon develop.

SWADESAMITRAN,
Madras,
18th Oct. 1929;
and
TAMIL NADU,
Madras,
8th and 19th Oct.
1929.

The report of the Hartog Committee.

13. Commenting on the report of the Hartog Committee which has just been published, the *Swadesamitran* observes :—The Committee has laid great stress on the point that the Government alone are responsible for educating the masses and urged that the Government should neither transfer that responsibility to local bodies nor share it with them. When the Government contend often that political progress is impossible because the majority of the population are illiterate, they forget that they alone are responsible for the people being illiterate. The Committee has knocked the bottom out of the argument of the Government that local bodies alone are responsible for the present state of affairs since power has been given to them to promote education in the areas under their jurisdiction. The Committee has stated that the Government of India alone

ould be primarily responsible in the matter of educating the masses. The Pro-
cial Governments should not offer the excuse that they have given power to
al bodies to levy a cess for realizing sufficient money to enable them to
roduce compulsory education in the areas under their jurisdiction; nor should
Central Government say that education is a subject within the control of the
vincial Governments. The Committee has condemned the practice of starting
arate schools for the pupils belonging to certain communities and suggested
t a specified number of seats might be reserved in every school for Muham-
dan pupils. Raja Narendranath, a member of the Committee, however, takes
eption to this suggestion on the ground that, if seats are reserved for one
munity, they may have to be reserved for every community and that this will
l to jealousy among the various communities. It is but proper that the Govern-
nt should establish a sufficient number of schools and colleges to make it possible
any number of pupils belonging to any community whatsoever to be admitted
rein. It would not be proper to refuse admission to the pupils belonging to one
munity simply because the pupils belonging to another community have to be
itted. The Government are bound to afford educational facilities to all people.
e *Tamil Nadu* (18th) writes:—Though the Committee has not suggested any
clusive means for getting rid of illiteracy in India, we are glad that it has
en a connected account of the present condition of education in this country.
is regrettable indeed that the Committee does not support the system of
pulsory education. We cannot but condemn it for its apprehension that the
oduction of such a system throughout India will entail an expenditure of
crores of rupees a year and lead to several difficulties. Whatever may be the
enditure incurred in removing illiteracy among the people, it is very necessary
a good government that the subjects should be educated. We think that this
culty has arisen only because the Government and the committees appointed
them have no idea as to what education is. The members of the Committee
e declared that compulsory education will lead to financial difficulties, evidently
use they had in their mind only the meaningless idea that education means
tiful buildings, fine furniture, neatly dressed teachers and supervising officials.
e present system of education is completely changed, sound education can be
n and knowledge improved at much less cost. It is only those that are unfit
ny other occupation that take to the teaching profession at present. The
bers of the Committee have failed to find out that the majority of the present-
teachers are unfit even to dust the tables in the schools. If the Government
pt in India the system of education that now obtains in Russia and Turkey,
racy can be made to disappear from this country in ten years. The *Tamil*
u (19th) observes:—We gladly approve of the suggestion made by the Com-
ee that there should be no schools on a communal basis and that all classes in
e, including the untouchables, should read together in schools. But we
ot understand the object of the recommendation of the Committee that there
ld be separate schools for Europeans. When the lot of the black Brahmans
selves has become a hard one, the Committee evidently wishes to create a
of white Brahmans. No wise person can approve of the suggestion of the
bers, who advocate that all classes—Muslims, Parsis, Christians and the
chables—should read together, that there should be separate schools for the
s merely on the ground of difference in colour. This apart, while the ex-
iture on the education of an Indian student comes to Rs. 22 a year, it works
t Rs. 283 for an European student. Though the Committee says that this
nt includes also boarding expenses in certain places, it is a great injustice
there should be so much difference even in regard to the expenditure on
tion. It is highly detestable that, instead of condemning it, the Committee
d have come forward to support it. We approve of the suggestion of the
nittee that the Government of India should devote greater attention to
tion. We think that, if the Government spend on education the money now
by them on the Secret Police and political prosecutions, both the Govern-
and the people will be benefited thereby. We invite the attention of the
n politicians and the Government to the observation of the Committee that
etter that the department of education is directly under the control of the

Government of India than that its functions should be entrusted to Provincial Governments, district boards and municipalities. When we consider the mismanagement of their affairs by the district and taluk boards and the municipalities and the qualifications of those that are members thereof, we think that it will be better if the administration of the department of education is in the hands of the Government. By Government, we do not mean the present system of government. Our object is that, if the existing system of blind administration should be got rid of and responsible government introduced, education should be completely in the hands of that Government. The suggestion of the Committee, that religious education should be given in schools to those that wish to receive it, creates some suspicion in us. Religion depends upon the mental condition of man. The capacity of understanding subtle matters like the existence of God or the soul and the beginning and end of a human being depends upon the mentality and devotion of man. If the Government should interfere in these matters and begin to impart religious instruction in schools, there is no doubt that it will lead to endless disputes. Our view is that the Government should not venture to spend even a pie from the public funds for imparting religious instruction, which should be done only by saints. When the Government themselves have no soul, there is no use of their pretending to inculcate a knowledge of the soul. So, we cannot approve of the suggestion of the Committee in this behalf. Though its report is a voluminous one, we welcome it in that it contains statistics required by politicians. But, there was no necessity for a committee to collect these statistics. A persual of the report makes it clear that all the facts mentioned therein have been collected by the Government. We believe that, if one who has had political experience and a training in the department of education had prepared this report, the required object would have been accomplished at a much less cost. We learn that the work of this Committee has cost Rs. 2,02,000. There is no doubt that, if an individual official or an expert had been appointed, this task would have been accomplished at an expenditure of Rs. 15,000. Though there is no use of crying over spilt milk, we have to refer to this point only to indicate the wasteful expenditure entailed by the enquiry of committees usually appointed by the Government.

ANDHRA PATRIKA,
Madras,
18th Oct. 1929.

The *Andhra Patrika* writes :—Although the Simon Commission have enquired into the political conditions on the whole, they have entrusted the enquiry of special departments to others. They have appointed the Hartog Committee to enquire into the working of the Educational Department. The report which this Committee have submitted to the Parliament is published to-day. The expenditure incurred on this Committee is Rs. 2,02,000. The result does not seem to be proportionate to such enormous expenditure. . . . Although it is certain that the growth of self-government will be secured by education, it is clear in the present circumstances that without self-government education cannot spread. The Hartog Committee's report makes clear this fact. . . . The responsibility of introducing the system of compulsory education has been laid on local bodies. Several of these bodies could not cope with this work due to pecuniary considerations. There seems to be no hope that before the attainment of self-government the Government will realize the paramount importance of education and invest large sums of money on this account. As the Ministers do not have any power over the exchequer, they are unable to do anything though they may have good intentions in this respect. The Hartog Committee themselves have explained how the desires of the Ministers could not be fulfilled without money. . . . Instead of recommending the system of compulsory education, the Hartog Committee are pointing out the several difficulties that stand in its way. We can, therefore, believe that the Simon Commission, too, do not encourage compulsory free primary education. . . . The percentage of expenditure on education has not increased in the Provinces of Madras, Bengal and Assam and it is not likely to increase so long as the country remains dependent. The Hartog Committee will give scope to the Simon Commission to say that the Indians are not fit for self-government inasmuch as there is no progress of education and that a proper electorate has not yet been formed in the country. No one would imagine that their recommendation will be otherwise. It is the administrative policy and not the people that should be held responsible for the lack of progress in education.

. . . On account of diarchy, the Educational Department has not shown appreciable progress. . . The Hartog Committee have made clear the desirability of imparting education in vernaculars. . . They agree that the universities are manufacturing unnecessary graduates. . . The recommendation of the Hartog Committee, although they do not say that education should be made a Central subject, will at last lead to such a result. The Committee have suggested that a central education committee formed by the Government of India should be giving counsel to the Local Governments about education. . . It is said that the Government of India should render pecuniary help to the provinces in order to introduce the system of compulsory education in the provinces. They (the Government of India) who render pecuniary help cannot help scrutinizing the actions of the provinces (Local Governments). What does this mean? Will not the Educational Department then become a department of the Central Government? . . . What the effect of the suggestions of the Hartog Committee will be can be readily imagined. The Educational Department will turn out to be almost a department of the Central Government. Even the power already vested in the Ministers will be curtailed. There is room to infer that the Government of India will remain arbitrary as before. The Hartog Committee report will lend support to the Simon Commission in this respect and will prove to be an obstacle to the progress of self-government. While even secondary education is imparted free in England, it is not possible in India to have elementary education at least. On deep consideration, the reason for this will be found to be that the system of administration (in this country) is not responsible to the people. . . But the Simon Commission cannot but think otherwise. They may argue that the people cannot be granted complete independence on the ground that they (the people) have not become educated even under diarchy. Indians will attain *swaraj* if they depend upon self-effort instead of paying heed to the arguments or reports of the Commission. Neither the report of the Hartog Committee nor that of the Simon Commission will save them.

Adversely criticizing the report of the Hartog Committee, the *Chitragupta* remarks that certain recommendations of this Committee are deleterious to the progress of education in this country, while others are totally impracticable, and adverting to the recommendation that the Muhammadans, who are very backward in education, should be provided with special facilities in this direction, opines that if communalism enters even into the field of education at a time when communal illwill runs high in this country, the religious bigotry of the community will gain added strength, giving no scope for the development of a national spirit.

CHITRAGUPTA, Bangalore, 19th Oct. 1929.

(*e*) *Local and Municipal.*

The Administration Report of the Mangalore Municipality for 1928–29.

14. Reviewing with satisfaction the Administration Report of the Mangalore Municipality for 1928–29, the *Rashtra Bandhu* remarks that the administration of the municipality is commendable, in view of the fact that the said municipality, unlike many a municipality in the Presidency, did not contract any debts, that there has been a net saving after meeting all the expenses, and that the birth-rate in the municipality during the year under review was a little higher than the average birth-rate of all the other municipalities in the Presidency, and, adverting to the new scheme of supplying pipe water to the citizens, observes that the people are anxiously waiting to see how this scheme would work.

RASHTRA BANDHU, Mangalore, 14th Oct. 1929.

(*f*) *Land Revenue and Settlement.*

Land revenue policy of the Government.

15. Referring to the policy adopted by the Government of India and the Provincial Government in the matter of land revenue, the *Manorama* says that unless both these Governments are compelled to bend their knees as the Bombay Government was forced to do, they will not yield to the demands of the people. If that is not done, they will both by turns only deceive the people by saying that they are not responsible for the present state of affairs. . . It

MANORAMA, Calicut, 5th Oct. 1929; and MATHRUBHUMI, Calicut, 17th Oct. 1929.

is clear from all this that either *satyagraha* should be started as was done in Bardoli or that the constitution of these two Governments should be changed, as a remedy for such a system. Settlements are going on vigorously in all the provinces except in Bombay. But the decisions arrived at in the Conference of the Revenue Members of the Provincial Governments and the decisions of the Government of India thereon are not yet published. From all this, the public and the leaders have to learn an important lesson; that the present policy of the Government as regards the agriculturist will continue the same and that the only way of making the Government amenable to their demands will be to carry on a vigorous agitation as the ryots of Bombay are doing. The *Mathrubhumi* writes:—The policy that is being continued by the Government in respect of the question of land revenue clearly shows how far their boasted sense of responsibility and sympathy for the people are real. Neither the Government of India nor the Provincial Governments have yet made any attempts to carry out the recommendation of the Joint Parliamentary Committee in the matter. The repeated demands of the representatives of the people in that direction have been repeatedly thrown out by the Government.

CONGRESS, Sitanagram, 15th Oct. 1929; and RYOTPATRIKA, Rajahmundry, 18th Oct. 1929.

The *Congress* writes:—It is the ryot alone that constitutes the life of the country. It is the ryot that is the mainstay for political and social greatness and for industrial progress. It is essential to improve the condition of the ryot first in order to bring about the redemption of a dependent country. Before Ireland attained independence, the leaders of that country endeavoured only to establish Land Leagues and improved the condition of the ryot. . . There is no doubt that it is only since ryots began to work in the field of politics that the Government have come to be afraid of the political movement. The Indian ryot is in a very deplorable condition. Economically, he is steeped in poverty. In the matter of education, he is in utter ignorance. There is extensive land with water facilities; but as the Government is an alien one, those facilities are not availed of. Above all, it is the reckless system of land revenue assessment that is sapping the vitals of the ryot most. Though the income of the ryot may show an increase, as a result of the present-day standard of civilization and the artificial methods (of living) his expenses also have increased beyond all proportion and are ruining him. . . Without understanding his real condition, the Government are imposing ruinous taxes on the ryot and are enhancing the land assessment in the name of resettlement. They are impoverishing the ryot by levying excessive land tax without realizing his difficulties, thereby crushing the desire for independence in him. How could the ryot, who has to borrow even for his insufficient food, think about the country's independence? The Indian leaders have for a long time been demanding that the system of land revenue assessment which is primarily responsible for the ruin of the ryot should, instead of being left to the discretion of the executive officials, be made statutory. Though it is nine years since the Joint Parliamentary Committee recognized the propriety of this demand and recommended that the Provincial Legislatures should make laws to suit the conditions in their respective provinces, such laws have not been framed so far. When attempts were made in the Madras Legislative Council in that direction, the Government of India rejected those proposals. The Madras Legislative Council and the Government of India are throwing the responsibility for not enacting this law one against the other. The result is that the system of land revenue assessment, which makes the ryot pay the tax whether or not there is any harvest in his field, remains intact. We have, of course, brought to the notice of our readers many a time the facts relating to the resettlement of the Kistna and the Godavari districts. The land tax has been enhanced by $18\frac{3}{4}$ per cent on the basis of the absurd report of Mr. Holdsworth. The income of the ryot and the rise in the prices have been taken into account, but the settlement officers have not taken into consideration the fact that his cultivation and other expenses have increased by leaps and bounds. The Enquiry Committee is investigating this matter. Before this enquiry is concluded, resettlement operations have commenced in the Ceded districts and in some of the districts in the South. The resolution introduced by Harisarvottama Rao in the Madras Legislative Council to postpone these settlement operations until the land revenue legislation is passed has been

carried out. But it is impossible that the Government will enact such legislation, until the ryot comes to have the strength to oppose unjust taxation. Bardoli has set an excellent example to the country to oppose an unjust system of land revenue assessment. Sirdar Vallabhai brought the Bombay Government to their knees by means of *satyagraha* and maintained the privileges of the ryot. The courage exhibited in Bardoli has been able to effect a wholesale change in the policy of the Bombay Government. . . . A Land League has been established in the South as a result of Mr. Vallabhai's tour therein. We are very much gratified at the formation of a Land League in the Andhra country also and we congratulate Mr. Mandheswara Sarma and others who are endeavouring for it. It is not good that several kinds of institutions should be established to improve the condition of the ryot. Instead of establishing some institutions in the name of "ryot associations" and some others in the name of "Land Leagues" it is but proper that one and all the ryots should lend support to the Andhra Land League alone. The Godavari District Conference is soon to take place. We learn that a ryots' conference also will take place along with it. We trust that this conference will chiefly lend support to the Land Leagues. The Land League in the Andhra country has deputed the Hon'ble Mr Ramadoss Pantulu to prepare a model Land Revenue Bill. We suggest that the Land League, instead of remaining satisfied with this much, should strive to promote self-reliance and the power of resistance among ryots. It should be established that the ownership of land belongs to the ryot and not to the Government. Land revenue assessment should be determined solely on the basis of the net income of the ryot. Land revenue should not be enhanced without the sanction of the popular representatives in the legislature. It is only to carry on work in connection with the above-mentioned principles that Mr. Vallabhai has established Land Leagues in Bombay. There is no doubt that great strength will accrue to the movement for Indian independence on the very day the Andhra Land League also adopts that course and improves the economic condition of the ryot. The *Ryotpatrika* writes:—The people desire that the land revenue policy should be changed. It is not proper on the part of the Government to turn a deaf ear to the popular opinion. . . . It is no wonder that the executive, habituated as it is to follow its own course setting at nought the popular opinion, should not consider this matter. They will not care to consider it unless they become interested in it, however much the people may agitate. The Government officials should never forget that the Bardoli campaign was launched on account of the enhancement of taxes in the teeth of popular opposition. . . . We desire, therefore, that the authorities will not give room for such a situation. Will not the Government do any other thing except indicating by their replies and actions that it will be no good if the people should keep quiet without agitation? The attempts made by the Madras Government hitherto ended in a fiasco. . . . It is not too late even now. The Hon'ble the Revenue Member has told that he is considering the resolution introduced by Mr. Harisarvottama Rao recently. We suggest that taking this opportunity he will make an announcement to satisfy the public.

(h) *Railways.*

The All-India Railway Conference.

SWADESAMITRAN, Madras, 14th Oct. 1929; and SWARAJYA, Madras, 18th Oct. 1929.

16. Adverting to the suggestions to improve the condition of the Railway labourers made by Sir Ernest Jackson, the President of the All-India Railway Conference that was held at Simla recently, the *Swadesamitran* observes:—Sir Ernest Jackson suggested that co-operative credit societies should be started for the benefit of the staff of the various Railways. This is indeed a good suggestion. The number of co-operative societies will increase if the railway companies appoint one or two propagandists for making their staff realize the benefits that will be derived from these societies. The companies will have no other responsibility in the matter since the societies will obtain funds under the provisions of the Co-operative Societies Act. It is indeed essential that the railway companies should do propaganda work in the interests of their staff. It is seen from the presidential address delivered by Sir Ernest Jackson that he is under the impression that the staff have no grievances at all. He asks why people are competing with one another to enter Railway service if the service is not attractive. It is evident

that he has not realized the economic condition of the people of India. A large number of persons in the middle and lower classes are suffering because they cannot secure employment. When they are suffering for want of employment, they enter Railway service also. Afterwards, they suffer on account of the inadequacy of their income They compete with one another only because they think that it is better to enter Railway service and earn salaries which would keep them at least in a state of semi-starvation rather than starve altogether and not because they consider that the salaries paid by the Railways and conditions of service, etc., therein are satisfactory. It would not be proper to pay them inadequate salaries simply because the supply is greater than the demand. If the companies determine the salaries that should be paid to the members of their staff taking into account their standard of living and the prevailing prices of the necessaries of life, the staff will not have any grievance. We hope that the Whitley Commission will enquire into this matter carefully. Sir Ernest Jackson urged that steps should be taken to see that the people make use of the railways alone for travelling and for the transport of goods. It will not suffice if publicity officers are appointed and propaganda carried on. What is more important is to remove the hardships experienced by the people on railway journeys In no other country will it be possible to huddle ten passengers in the space intended for four passengers. While railway companies in England and America are making railway travelling comfortable, will the Indian railway companies at least come forward to remove the hardships experienced by passengers? We think that no Agent of a Railway would have seen for himself these hardships. They travel in saloons. If they travel in the third-class compartment once a month, they can realize the hardships to which passengers are subjected. The *Swarajya* observes:—Sir Ernest Jackson asks why a large number of applications for employment are being received in every department of the Railway service if, as the Railway Labour Unions state, the staff have really a number of grievances. Has he considered at least for a moment what the real reason for this is? It is only poverty and unemployment that urge the poor labourers to apply for posts even in this degrading Railway service. Let Sir Ernest Jackson realize that the Railway authorities cannot exploit the poverty and helpless condition of the Railway labourers for a long time.

(*j*) *Salt and Excise.*

PRATIDINAM, Kottayam, 10th Oct. 1929.

The Indian abkari revenue.

17. Referring to the tremendous increase in abkari revenue since the beginning of British administration in India, the *Pratidinam* observes that though India has derived many great benefits from British rule, this single item of liquor gives room for the greatest fear and despair. As this revenue from liquor increases, the nervousness of the Government to decrease it becomes also greater. This is the only reason for the Government's attempt to put down the agitation for prohibition. If India is to be saved from this dangerous ocean of liquor, it is certain that her children must have the freedom of self-government.

POWRA PRABHA, Kottayam, 11th Oct. 1929.

Prohibition of drink.

18. Referring to the objections set forth against the possibility of a comprehensive legislation in India for prohibition of drink as unsubstantial, the *Powra Prabha* points out that the endeavour of any representative council should be to acquire the legitimate power of legislation in such matters even though it may not have such power at present and that the right of the representative council to introduce a law to prohibit drink in India and to remove its horrible evil effects will not at all be less than that of a foreign Government who rules over them for commercial profits. If a law passed by the Governor-General is applicable to the whole of India, that of the Legislative Assembly which has the same power that was once vested in the Governor-General, will also have the same applicability. That the law is likely to be broken is no argument against its introduction. It is necessary to create favourable public opinion for the enactment of such a law. The paper points out that Muhammadans, Brahmans, a considerable portion of non-Brahman caste Hindus and awakened public opinion in India are all in favour of legislation for complete prohibition and thinks that it is quite essential for India and that its operation will be successful.

19. The *Congress* writes :—It is impossible that a Government which has the collection of taxes alone as its sole object, be it in whatever manner without any regard to moral considerations, will carry on prohibition propaganda. If we examine the opinion of Mr. Cotterell, the Excise Commissioner, in the matter of the drink habit, it will become evident that prohibition is impossible under the present system of Government. . . Though it is admitted by every one with ordinary common-sense, not to speak of doctors, that toddy is ruinous both physically and economically, this Commissioner, who is one of the followers of *Kali* purusha (the Satan of the present age according to the Hindu mythology), is preaching in favour of the drink habit to the people. Though the expense incurred on account of the drink habit may appear negligible in the eyes of the Commissioner receiving a salary of thousands of rupees, it is reprehensible that Mr. Cotterell should not realize that this evil will swallow wholesale the labouring classes. What else is it if not sheer camouflage to say that the Government will carry on prohibition propaganda with officials who entertain such opinions? Should we say specially that the prohibition committees appointed at a cost of 4 lakhs (of rupees) are futile?

The Madras Government and prohibition.

CONGRESS, Sitanagram, 15th Oct. 1929.

20. The *Congress* writes :—It is laudable that the Hindu Religious Endowments Board have recommended to the temple authorities that the palmyra, date and coconut trees in the management of the temple committees should not be given for purposes of tapping. There cannot be a more sinful thing than to serve the deities with the income derived from the drink evil. . . We trust that the Hindu Religious Endowments Board will, instead of being satisfied with making this recommendation, see that the temple authorities put it into force. We urge the local bodies, too, to follow the example of the Board.

Hindu Religious Endowments Board and prohibition.

CONGRESS, Sitanagram, 15th Oct. 1929.

(*k*) *General.*

21. The *Aikyam* bemoans the torpidity of Malabar Muslims—a state almost of lifelessness. . . Formerly any wave of disturbance in the farthest corner of the Muslim world used to reach Malabar also. Religious and social alertness which they had has disappeared now. The Palestine sore which eats at the heart of the Muslim world has not created any agitation among the Muslims of Kerala as yet. Have the wailings and prayers for help of their brethren in that sacred land, who are suffering great hardship at the hands of their enemies, created any impression at all on them? Have not their hearts become so hard as not to respond to the pitiable cries of their brethren? . . . Will not the Islamic blood of Kerala Muslims which has become cold warm up at least now? . . . What a pity they have not even a nominal religious love and brotherly feeling. . . How indifferently have Muslims treated the request for help which General Nadir Khan made? It is not at all creditable for them to be open to the charge that they even hate pan-Islamism. They must wake up and act at least now.

The torpidity of Malabar Muslims.

AIKYAM, Ernakulam, 3rd Oct. 1929.

22. The *Trilinga* writes :—As the Commission is about to begin its work, we have to consider the situation. As the labourers in this country have not the capacity to settle their affairs themselves and as some of the labour associations are in the hands of those who participate in political agitation, it is really very difficult to solve their problems. . . What position will be given to the labourers in the coming reforms should particularly be decided now. Many changes are going to be made in the Government very soon. The labourers should, therefore, have every opportunity to participate in politics unlike as in the past. That the Montagu reforms did not afford them adequate representation should not be lost sight of. To suppress the labourers simply because they are poor is a mistaken policy. As the labourers are incapable of partaking in general elections, facilities should be provided for their election by small bodies as in the case of the Europeans, the landholders and others. We hope that the Whitley Commission will afford scope for the representation of labour in the legislatures. . . The Whitley Commission will have to create all facilities for labourers that their ignorance may be

The Whitley Commission.

TRILINGA, Madras, 7th Oct. 1929.

dispelled by imparting education to them, that money may be lent to them at a small interest whenever required and that above all provision may be made for the erection of buildings for them to live in. Considering these circumstances, we hope that all would co-operate with the Commission to carry on its enquiry to a successful issue.

RASHTRA BANDHU, Mangalore, 14th Oct. 1929; and NAVAYUGA, Mangalore, 17th Oct. 1929.

Prefacing a short note on this topic with the remark that the sphere of action of this Commission is limited only to British India and that they have no power to hold any investigation as regards the labour conditions obtaining in the Indian States, the *Rasthra Bandhu* observes that the Indians in general, in spite of opposition here and there, have approved of this body, and expresses the hope that its labours will not fail to be productive of good if it takes up the labour problem of this country in right earnest and without bias. The *Navayuga* remarks that it will not suffice if the Commission limit their activities to British India, calls upon them to extend their enquiry to Indian States as well, observes that the labours of the Commission will all be in vain if the Government consign the Commission's report to their archives without carrying the recommendations into action, as in the case of the report of the Royal Agricultural Commission, and concludes with the opinion that the present helpless lot of the labourers working in the plantations on the Western Ghauts would be improved if the *maistri*, the middleman, is done away with and an agency responsible to the people and invested with certain powers is appointed to look after the welfare of these labourers.

AL-KALAM, Bangalore, 14th Oct. 1929.

Dwelling on the objects of the Whitley Commission which has now arrived in India, and dilating on the importance of arts, industries and trade for the well-being of every country, the *Al-Kalam* asks the Indians not to boycott this Commission, as they did in the case of the Simon Commission; and hopes that the Commission, while doing good to Indian labourers, will do its best to improve arts and industries as well.

TAMIL NADU, Madras, 17th Oct. 1929.

Referring to the work before this Commission, the *Tamil Nadu* observes :—Many labourers have been clapped in jail on account of the strikes that took place in India and the disturbance that broke out in consequence thereof. Some of the cases against these labourers are pending in the court. It is a matter for regret that the British Government have not considered that restrictions have been imposed on the labour leaders, who are well acquainted with the hardships of the poor, and on the wise men belonging to the labouring class, making it impossible for them to express their views to the Labour Commission. It is our opinion that the members of the Commission cannot understand the real state of affairs by their collecting evidence from a few politicians who are interested in the labourers. This difficulty is great in South India in particular. Every one is aware of the troubles that arose out of the strike of the South Indian Railway labourers that occurred recently. The world knows how many persons have been unjustly imprisoned in this connection. It is our firm conviction that, if an impartial arbitration board had been constituted, many labourers would have been set free as innocent. Even the Government cannot conscientiously deny that justice has failed on account of their action in not having constituted such a board but in having tried these cases by magistrates. Several real labour leaders are involved in the South Indian Railway conspiracy case which is pending in the Madras High court. If the Labour Commission wishes to understand the real condition of the labourers and do good to them, it is very essential that the cases pending in the court should not only be withdrawn but those who have been imprisoned should also be released. We cannot accept the excuse of the Government that they cannot venture to release those who created disturbances and endangered the life, person and property of the subjects. This is only an old story. It is the opinion of wise men that the trials conducted by the Government were opposed to the principles of justice and the administration of justice. Even admitting the contention of the Government that the accused resorted to violence, it should be noted that men will do anything when they are starving. The labourers do not know of anything else but their hunger. They are not sufficiently educated. The Government alone are responsible for this state of affairs. They do not educate the poor. Every one is aware that, if educated persons

come forward to help the labourers, the Government, who are adepts in the art of inventing all sorts of stories, say that these persons have some ulterior political motive and that they have been instigated by Russia. In these circumstances, nothing calamitous will happen if a stray disturbance breaks out anywhere. Nor is there any use of the Government pretending that they have become frightened on that account. So, we request the Government to release all the labourers without spoiling the matter by raking up the past. We would again apprise the Labour Government in Great Britain that, until this is done, the Whitley Commission cannot understand properly the hardships experienced by the Indian labourers.

TRILINGA, Madras, 7th Oct. 1929.

Military training to Indians.

23. The *Trilinga* writes:—The fact that the Government of India should refuse to give military training to all, irrespective of caste or creed, can be cited as an illustration of their narrow outlook. It is not known why the British Government should be suspicious of the Indians, even though centuries have elapsed since its establishment in this country. It is a mistake to think that some great calamity would happen, simply because a few Indian youths are given military training. It does not seem to be unjustifiable in the least on the part of the Indians to claim all those privileges that are being enjoyed by the British youths in their country. The British Government, which says that our country is ruined on account of caste differences, is itself acting like a separate caste. The Europeans, besides forming themselves into a separate community, have disabled the Indians from becoming members of their clubs. They are supporting communal representation in the system of administration. It must be said that the British politicians are not approaching the matter with a broad outlook. There is no doubt that the frequent outbreak of ruptures between the rulers and the ruled will be considerably lessened if they try to change their angle of vision a little. We believe that our leaders will surely cause a change in the outlook of the British by incessant agitation.

KANTHIRAVA, Mangalore, 15th Oct. 1929.

Expressing regret at the opinion given out by the Government of India that students of certain particular communities alone would be admitted for military training in India, the *Kanthirava* adverts to the racial discrimination followed by the Government in the jails of this country, and asks why the Government themselves should not lead the way by casting aside all thought of racial difference for a time and thereby pave the way for the complete elimination of communal illwill from this country.

OOLIYAN, Karaikkudi, 8th Oct. 1929; and SUKHODAYAM, Arni, 19th Oct. 1929.

The Labour Government and India.

24. Referring to the news that a definite pronouncement will soon be made in the Parliament that it is the object of the Labour Government to grant Dominion Status to India, and to the report that a Round Table Conference will be convened in this connection and that Indian leaders and princes will be invited thereto, the *Ooliyan* observes:—We have to presume that there is some truth in this news. It seems to be certain that the political situation in India is causing anxiety to the British Government, that they are afraid that, if they neglect it now, it may lead to a serious crisis and trouble and that they are trying to tackle the situation. There is no doubt that the Meerut case, the several defeats sustained by Government in the Legislative Assembly, the passing of the Child Marriage Bill and other incidents like the refusal of Mr. Gandhi to accept the presidentship of the Congress and the unanimous election of Pandit Jawaharlal Nehru to it should have perturbed the British administrators. Political experts will not fail to note that such incidents have a great significance. These are only the external symptoms of the feeling that is surging in the country. True it is that there is no active and vigorous agitation in India now. But it cannot be denied that there is a craving for liberty throughout India. Every one has this craving and will gladly participate in any movement that may develop as a result of it. Who can say that such a crisis will not occur next year? So, it is natural that the British administrators should be anxious to prevent such a crisis from arising. The British statesmen are not asked to undergo any self-infliction. Let them withdraw the Meerut case. Let them direct the Government of India to release several other political prisoners. Let them make a definite pronouncement that Dominion

Status will be granted and that the report of the Simon Commission will not be forced on the people and invite the prominent leaders of India to a conference. It is then that the zeal of the Labour party will be appreciated and their statesmanship will be displayed. Even the Extremists who wish to have complete liberty will not object to maintain the British connection for some time longer and the Labour party will merit the confidence of India like Egypt. Remarking that a great responsibility rests on the next session of the Congress to be held at Lahore, inasmuch as the last session of the Congress issued an ultimatum to the British Government that, if they do not accept the suggestions made in the Nehru report before December this year, the Indians would have to resort to such means as non-co-operation and non-payment of taxes for attaining the ideal of complete independence for the country, the *Sukhodayam* observes :—The British have not only not given a proper reply yet to the demand of the Indians and to the ultimatum of the Calcutta Congress but are also flying political kites in a dark horizon and playing with the people by making a number of pronouncements quite inconsistent with one another. One thing is clear from these vacillating declarations of the Labour and Conservative parties and that is the recognition by the British of the fact that the Indians have decided to acquire *swaraj* and that it is not possible to deny it until doomsday. Nevertheless, who can get rid of the mania for political power ? Is it not wise to take as much advantage as one can of an opportunity when it presents itself ? So, the British are intent on managing the opposition of the Indians in a way and perpetuating their domination. It is certain that the British Government think of giving a proper reply to the Calcutta Congress by making the Secretary of State for India convene a Round Table Conference in India or England, rectify the mistake committed by the Simon Commission and issue an official statement, based on the Declaration of 1917, agreeing to grant Dominion Status which is the kernel of the Nehru report. Such a statement may alter the present unsatisfactory situation to a certain extent and the British would also have made amends thereby for the insult offered to the Indians by the Simon Commission. Again, it will be tantamount to the Government having admitted the right of self-determination, imperfectly though it may be. Though the resolution of the Calcutta Congress is to the effect that the Nehru report should be accepted by the Government *in toto*, the acceptance by the British of the basis of the report before December will show that they are for an amicable settlement and that they attach a value to the resolutions of the Indians. It will indicate a change of heart on the part of the British for the better and afford an honourable opportunity for our leaders to open negotiations with the Government. But it is certain that the Indians will not go into ecstasy over this empty declaration and be deceived by thinking that they have thereby attained political salvation.

MANORAMA, Calicut, 16th Oct. 1929.

The *Manorama* observes that the election of Pandit Jawaharlal Nehru as the President of the ensuing Congress has greatly agitated the Labour Government and that they are in a difficult tangle. It opines that they would try some petty 'tricks' to win over India. It may be that Lord Irwin will on return to India call a special meeting of the Central Legislature and make a declaration about reforms. It need not be doubted that if all people stand by the Congress ideal and work in unison before the next Congress session commences, it will be possible for them to secure complete independence for India in the month of January 1930 itself. Let the people get ready for it.

AZAD HIND, Madras, 16th Oct. 1929; and AL-KALAM, Bangalore, 19th Oct. 1929.

Saying that after the Labour party's rise to power it was generally thought that a material change would come about in the British Government's Indian policy, the *Azad Hind* writes :—It is believed that H.E. Lord Irwin, after his return to India, would make an important announcement similar to that of 1917, and that His Majesty's Government will simultaneously make in the Parliament an announcement of the British Government's policy in India. Some of our statesmen think that there will be no use of such oral announcements unless they are given practical effect to. It is said that the Labour Ministry has begun to realize the reasonableness of India's claims, and that the Secretary of State is contemplating to hold a Round Table Conference with Indian leaders to discuss

the question of the future constitution of India. It is evident that the present Ministry is doing something to respect the sentiments of Indians, and, if it likes it, can act with the same moral courage in the case of India, as it did in that of Egypt. We consider it necessary, at this juncture, to warn the British authorities not to neglect the interests of the minorities for pleasing those that agitate, for, though such a policy might outwardly appear to succeed for the time being, it would eventually undermine Britain's prestige in India. Referring to the news published in the *Sunday Times* that H.E. Lord Irwin will, after his return to India, make an important announcement regarding the Labour Government's policy concerning this country, the *Al-Kalam* writes:—It is utterly futile for India to expect that the Labour Government will grant self-government to her. Further how can it be expected of H.E. Lord Irwin that he would decide the fate of India before the publication of the Simon Commission's Report? In no case will the British Government give up India.

SATYAGRAHI, Ellore, 14th Oct. 1929.

The Lahore Congress and reforms.

25. The *Satyagrahi* writes:—The time-limit granted by the Calcutta Congress to the Government is coming to a close. There are only two months left. Both the parties are getting ready for an encounter. The All-India Congress Committee at Lucknow has elected Mr. Jawaharlal as the President of the Lahore Congress. It is certain that this election is the first step in the preparation by the Indian National Congress. Jawaharlal is going to fight in the war for *swaraj* securing as he does the full confidence of the Mahatma Gandhi and having the latter for his charioteer. Like Krishna and Arjuna of old, the Mahatma and Pandit Jawaharlal will conduct the chariot of *swaraj* in 1930 in the path of non-violence. . . We are unable to believe that friendship with the British Government will be secured and that there will be no need for a fight. The Government have already begun to court a fight. Repression has spread widely. The Government are deluded into thinking that if some warriors are imprisoned before January there will be none to take up the fighting. It is with this illusion that they are imprisoning warriors. This repressive system has lost sight of good and bad and is acting madly. It will act still more so. But Reuter informs us that the British Ministry is contemplating friendly relations. . . How far is this news true? Or is it only a stratagic move to divert the Indians from the field of action by holding out unnecessary hopes? . . . Further, the news furnished by Reuter is not clear. In one of his messages he says that it is only individuals and not political institutions that will be invited to a Round Table Conference. However great individuals may be, the country cannot depend upon their decisions. . . A joint Parliamentary Committee will be appointed to consider the Simon Report. No political body will agree to sit in a Round Table Conference with that Committee on the basis of this report. It is humiliating to India to enter into negotiations on the basis of the Report of the Simon Commission which has been boycotted by the entire country. The principle of self-determination lies only in the British Government accepting the Nehru Report as the basis for the Round Table Conference. So long as that principle is not accepted, the Indian nation cannot agree to any compromise with the British Government. All these theories are well known to the Labour Ministry and particularly to Mr. Macdonald. Moreover, until all the Indian leaders who have been imprisoned are released the country will not lend ear to any proposals for a compromise. . . If it is true that individuals will be invited to the Round Table Conference, we hope that the leaders will realize that this policy of the Government implies the principle of "divide and rule." It will be treacherous on the part of the leaders to go in for a compromise with the Government before the latter consent to release political prisoners. We are fully confident that no politician will stoop to such a thing. It is also our firm conviction that the British Government, in their infatuation of power, will not have the sense to agree to the terms of the leaders. So, there will be no scope for conciliation and a fight is certain. That alone is good for India. If there should be a compromise the highest ideal to be desired and attained will be Dominion Status only; but if there should be a fight, complete independence alone will be our ideal. If we have the capacity, we shall attain it.

RASHTRA BANDHU, Mangalore, 14th Oct. 1929.

The Report of the Simon Central Committee.

26. Adverting to the report that all the eight members of the Central Auxiliary Committee of the Simon Commission have submitted seven different and mutually contradictory reports, the *Rashtra Bandhu* remarks that it is not to be wondered at that this Committee, consisting of members who represent none but themselves, submits such reports, and concludes by enquiring whether India would extend any welcome to the members of this Committee, who are returning to India quietly putting up with the dishonour and disrespect meted out to them in England.

AZAD HIND, Madras, 14th Oct. 1929.

Criticizing the conduct of the members of the Indian Central Committee in having differed from one another in their reports, and disapproving of the action of Sir Sankaran Nayar in having declared the Secretary's draft to be the majority report by giving his casting vote in its favour, the *Azad Hind* writes:—Such behaviour on the part of the members of the Committee casts a stigma on India. When Indian members cannot act in co-operation for the betterment of their own country by laying aside their individual differences, how can the British authorities be convinced that India is fit for self-government. We think that, if the Simon Commission should fail to recommend extensive constitutional reforms for India, the President and the members of the Central Committee alone will be to blame.

KANTHIRAVA, Mangalore, 15th Oct. 1929; and KODAGU, Mercara, 18th Oct. 1929.

The Simon Commission's Report.

27. Apropos of the various conflicting rumours set afloat in this country with regard to the recommendations made in the Report of the Simon Commission, the *Kanthirava* observes that it is an undoubted fact that the report would never be a satisfactory one, in view of the absence of any recommendations therein with regard to the future of the Indian States, and that the British Government would, therefore, do well to find out ways and means of devising a form of government which would be acceptable to both British India and Indian India, and concludes with the opinion that no earthly purpose would be served by British statesmen expressing mere lip-sympathy towards this country without any serious thought of translating the same into action. The *Kodagu* remarks that, whatever be the truth underlying the various conflicting rumours with regard to the future instalment of political reforms proposed to be granted by England to India, the experience of the past ten years has brought home to the British authorities that reforms which are unacceptable to the Indians are unworkable, and concludes with a note of warning to the Labour Government that, if they fail to grant Dominion Status to India by the end of the year, the Lahore Congress will not fail to start the agitation for the complete independence of India, as already decided upon, and that this will eventually cut India asunder from England.

ANDHRA PATRIKA, Madras, 17th Oct. 1929.

The *Andhra Patrika* writes:—The Simon Commission together with the Central Committee have taken evidence from some persons *in camera*. It is needless to state that such secret evidence will be detrimental to the advancement of Indians. The need for examining this is immense. It is understood that Sir John Simon has ordered that no kind of comment should be made on this evidence by the Central Committee in their report. It would have been good if he had expressed this intention beforehand. It is not known what justice it is to first of all allow the Central Committee to hear evidence *in camera* and then order them not to comment upon it. It is clear that the statement that the Simon Commission and the Central Committee would stand on an equal footing is untrue. None will grieve over such a humiliation befalling the Central Committee. Taking advantage of the internal dissensions in the Central Committee, Sir John Simon has rendered their condition all the more unbearable.

CONGRESS, Sitanagaram, 15th Oct. 1929.

The Non-Brahman Conference at Nellore.

28. Referring to the election of Mr. B. Muniswami Nayudu as the Justice party leader by the Non-Brahman Conference at Nellore, the *Congress* observes:—Though there may be differences of opinion as regards the method of the political fight, we wish that Mr. Muniswami Nayudu will take due precautions to see that though his party may not join hands (with the nationalists) in

the coming war of independence, it does not at least lend support to the Government as before and arrest the national struggle. . . We desire that he may extensively propagate his theories which can purify the political atmosphere in the province and effect a change of mentality in his party men.

Abolition of toll-gates.

MANORA[...] Calicu[...] 16th Oct.

29. Referring to the proposal for the abolition of tolls and for the levy of a new tax on all vehicles in the Madras Presidency, the *Manorama* remarks that if the Madras Government's share of the enhanced duty on petrol is applied to compensate local boards for loss of revenue from tolls, village cartmen could be spared from the imposition of a new tax. It observes that if, instead of finding some means of reducing the unbearable burden already put upon the people, the Government try to increase it, the consequences will be very serious.

KRAIST[...] HITAVA[...] Mangalo[...] 16th Oct.

Commending the proposal of the Local Government to abolish all the toll-gates in the Presidency, which are a source of great inconvenience to the travelling public, the *Kraista Hitavadi* opines that if, with a view to make good the loss of this toll revenue, the authorities levy taxes on vehicles, the poor people who solely depend upon vehicles for a living would find it hard to meet this additional taxation.

The Report of the Fisheries Committee.

TAMIL N[...] Madra[...] 16th Oct. [...] and SWADESAM[...] Madra[...] 19th Oct.

30. Commenting on the Report of the Fisheries Committee, the *Tamil Nadu* observes:—Since fresh water fish are more delicious and nutritious than salt water fish, the fish industry, if started in every village throughout the country, will not only enable the people to secure good food at a cheap price but will also result in good profit to those who are engaged in it. Though we appreciate the work that has till now been done in this sphere by the Government Fisheries department, we cannot help saying that it has not done sufficient work. We hope that the Government will accept the recommendations made by the Fisheries Committee and pay more attention to this sphere. We think that, instead of appointing fish experts on high salaries, work might be carried on for some time with the help of Dr. Sundararaj, the present Director of Fisheries. The Fisheries department has directed its attention till now only to the coast and has not done anything in the interior of the country. We wish to apprise the Government that the people will not be benefited sufficiently by the Government carrying on this industry. The villagers should be taught the modern method of breeding fish in the wells, tanks and ponds in their villages and made to realize that profit can be derived by their engaging themselves in that industry and that agriculture will be benefited by the use of fish manure. It is essential to point out to the agriculturists that the labour involved in the fish-breeding industry is not only less than in the vegetable-growing industry but the profits also are greater. It is also essential that the people should be taught that the benefits derived from the eating of fish are greater than those derived from the eating of vegetables like plantains and greens. The *Swadesamitran* observes:—Since the Committee has stated that its recommendations will be found in the first annexure to the report, we perused the first annexure, in which the questionnaire of the Committee has been printed. The recommendations of the Committee are not found in any other annexure. Perhaps, this demonstrates the quality of Government publications! The Committee has stated in the middle of its report that, though the Fisheries department has been in existence for the last 22 years, it has not concerned itself in the least about the industry carried on by fishermen. It might be asked whether the Fisheries department is bound to teach the fishermen anything which would enable them to carry on their industry efficiently. It has, however, been stated that this is also one of the eight objects that the department has in view. The Committee has given a 'certificate' to the department that it has not done anything during the last 22 years to accomplish this object. The first object of the department is to increase the food products of the people and these can be increased by using fish as food and manure. The Committee, however, has stated that no progress whatever has been made in regard to the realization of this object. The Fisheries department has been working for 22 years, forgetting its main object. If it is possible for the Government to find out from

the report of the Committee the recommendations made by it for removing the defects in the working of the department, we hope that they will give effect to them, improve the condition of fishermen and increase the wealth of the country by means of the fish industry.

ANDHRA PATRIKA, Madras, 16th Oct. 1929.

Temple committees.

31. The *Andhra Patrika* writes:—Although there is a provision for the election of members to the temple committees, the reason for making nominations is not known. When nominations are proving harmful in the case of local bodies, it is improper that the system of nominations should still be applied to temple committees. The reasons given by the Hon'ble the Chief Minister in support of this policy do not appear to be sound.

SWADESAMITRAN, Madras, 17th Oct. 1929.

Administrative expenditure.

32. Referring to the news that the Japanese Government have decided to make a material reduction in the salaries of their officials with a view to curtail the expenditure on administration, the *Swadesamitran* observes:—The scale of salaries paid to the higher officials in Japan cannot be said to be high and yet it has been reduced there. So, it is very necessary to curtail the administrative expenditure in India by reducing the salaries of officials, who are paid salaries on such a high scale as does not obtain in any other country in the world. The public have also been demanding it. But the Government have evinced no interest in the matter of curtailing the expenditure and have, on the other hand, been increasing the salaries of the highly paid officials. The main reason for this is that the higher offices are held by persons belonging to the ruling race. We do not think that, as long as British rule continues here, they will agree to reduce the salaries of the higher officials. So, it is necessary to put an end to the foreign system of administration in this country even for curtailing its administrative expenditure. The evidence tendered before the Lee Commission by the Indian officials of Madras offers ample testimony to the fact that they will be prepared to be satisfied with a lower scale of salary when the present system of administration is replaced by self-government.

ANDHRA PATRIKA, Madras, 8th Oct. 1929.

Pensions to the old and helpless in England.

33. The *Andhra Patrika* writes:—Government pensions are already being given to helpless old people in England. The Labour Government have now undertaken to widen the law passed before. The new Bill proposes to give pensions to widows aged between 55 and 70 years. It has been estimated that the Government will incur an expenditure of £8 millions on this account. It can be understood from this how the Government in independent countries are shouldering the responsibility of maintaining helpless people who are left without any means of livelihood. Such things are not possible in dependent countries.

ANDHRA PATRIKA, Madras, ..th Oct. 1929.

Public health in the Madras Presidency in 1928.

34. In the course of its comment on the Report on Public Health for 1928, the *Andhra Patrika* writes:—Public health in 1928 was far worse than what it had been in the previous year, or for the matter of that, in the five preceding years. . . . The report (of the Government) says that effective measures were taken to combat cholera. But the Director of Public Health is of opinion that the method now being resorted to will only serve as a temporary palliative but cannot root out the disease of cholera. In order to ensure lasting benefits, he desires that facilities for pure (drinking) water should be provided and that proper sanitary arrangements should be made in places of pilgrimage. The Government are communicating his proposals to the local authorities. But the local bodies cannot undertake the task of protecting health without proper funds. Smallpox, too, had spread in almost all the districts. . . . The death-rate was high in Madras, Calicut and Mannargudi. It is very regrettable that the disease should increase in the metropolitan city and devour many victims. . . . A special officer was appointed to investigate the conditions of malaria in this Madras Presidency. It is not known what the result of his investigation will be. It is not enough if a single person makes investigation. Experts should visit all places and suggest remedial measures; the root causes should be removed. It should be investigated how far irrigation channels are responsible

for malaria. . . . The Report of 1928 further points out that the system of the registration of births and deaths is very defective. This defect h[illegible] been showing itself forth for the last so many years. . . . Infant mortality has increased but not decreased. . . . In many town[illegible] where the pip[illegible] system of supplying water is introduced, diseases are multipl[illegible] on account of the impure water stagnating for want of drainage arrangements. Several municipalities are not in a position to make arrangements for drainage. We do not think that the sanitation of towns will be set right unless the Government help the municipalities with large sums of money and help on the carrying out of drainage schemes. The amount which is now spent on health is small. Unless more expenditure is sanctioned on this account, public health will not improve.

ANDHRA PATRI[KA], Madras, 19th Oct. 192[9].

35. The *Andhra Patrika* writes:— . . . The aspiration of the Andhras, who are famous for their wearing of *khaddar*, will be fulfilled by their turning out the festival of Dipavali into a festival of *khaddar* and of burning of foreign cloth instead of fireworks. Agitation is already on foot in England on account of the decrease in the imports of Lancashire cloth in India. England cannot but understand the imperative need of granting independence to India, if the boycott of foreign cloth is completed. May the coming Dipavali kindle the lamps of independence!

Dipavali.

III.—LEGISLATION.

TANJAI MITRA[N], Tanjore, 23rd Sep. 1929. BHARATA MITRA[N], Kumbakonam, 23rd Sep. 1929. TAMIL NADU, Madras, 14th Oct. 1929 and SAIFHUL ISLA[M], Madras, 16th Oct. 1929.

36. Adverting to the passing of this Bill, the *Tanjai Mitran* observes:—Why should the Government evince so much interest in enacting this law? The Government of India have set at nought the promise made by them long ago that they would not interfere in religious matters, and acted contrary to the wishes of His Majesty the King-Emperor. We wish to sound a note of warning to the Government now. Let them not think that they have accomplished a great national task by enacting the present law which is calculated to ruin Hindu society. The Government alone, who lent great support to the enactment of this law which is calculated to bring about discord and dissatisfaction in pure domestic life, will be held responsible for the consequences that might result from their action. Though it might be said that the motive of the Government is good, they have done a great harm to the Hindu religion. Reform is indeed necessary but it should be effected in a proper manner. It is a matter of experience that any reform which is effected blindly results in serious harm. Wittingly or unwittingly, the Government have lost the sympathy of the Hindus and Muslims. Those who apprehend that this law is cruel and will spoil Hindu society and the marriage sacrament, should come forward manfully to protest against it. The leaders of the orthodox people should ponder deeply over the situation and take suitable steps for preventing this law from coming into force. It might be stated that, at the present time when propaganda is being carried on for making the people resort to civil disobedience and *satyagraha* in the political sphere, the Government are indeed inviting the orthodox Hindus to disobey the marriage legislation that they have passed. We cannot help regretting the unwise action of the Government. The *Bharata Mitran* writes:—This Bill will not seem to be so objectionable to any other community as to the Brahmans. Though the Brahmans too realize that the practice of marrying their girls at an early age results in great harm, they are not willing to do anything which is quite contrary to their religious rites and observances. Hence, though the Child Marriage Bill may be passed into law, we think that a few communities will be forced to disobey it. So, we hope that the benign Government will take proper steps to see that this law does not affect these communities and that their religious observances are not interfered with in any way. The *Tamil Nadu* observes:—There is no doubt that the evils of child marriage will disappear in a way as a result of this legislation. No wise person will come forward to oppose it. But the orthodox people alone have not yet ceased raising a vain outcry. We are surprised to find that they have begun to offer the threat that they will either celebrate marriages in Indian States and in places like Pondicherry, Karaikal, Mahé, Chandarnagore and Goa which are under the control of foreign Governments, as there is no such law in these places, or disobey

The Child Marriage Bill.

the law. Child marriage has been prohibited by law in Indian States like Baroda, Bhopal, Rajkot and Kashmere, while no such law has been enacted in the Mysore, Travancore and Pudukkottah States. Hence, this may perhaps be advantageous to the orthodox people in South India. We would request the wise persons in the Indian States to realize at once the urgency for enacting a law for the prevention of child marriage in their States also. We would request the British Government even now that, if the orthodox people go to foreign places for evading the law and commit iniquities there, they should take the necessary steps for proceeding against them according to law as soon as they enter the limits of British India. The *Saiphul Islam* writes :—It is certain that the action of the Government in having given their assent to the Child Marriage Bill, notwithstanding the fact that the majority of the Muslim members of the Legislative Assembly protested against the Bill when it was introduced in the Assembly and walked out of the Assembly as a mark of their protest, has caused great surprise and indignation to the Muslim community. While child marriage has been approved by the sacred books of the Muslims, the action of the Government of India in having given their assent to this Bill is tantamount to their having interfered with the religious precepts and practices of Islam. The Government are not unaware that they are acting quite contrary to the promise made by Empress Victoria that the Government would not interfere in the religious affairs of Indians. The action of the Government in having interfered with the Islamic religion contrary to the promise made by them and prohibited child marriage make the Muhammadan community apprehend that they might interfere with other important religious observances of Islam as well. It is certain that the Muslim community cannot in any way approve of this Bill which is contrary to the Islamic faith. Since the Muslim community is not in a position to approve of this Bill, we hope that the Government will exempt that community from the application of its provisions and assuage the feelings of that community.

MITAVADI, Calicut, 30th Sep. 1929; MALAYALA MANORAMA, Kottayam, 4th and 15th Oct. 1929; and YUVALOKAM, Calicut, 16th Oct. 1929.

Referring to the Child Marriage Bill, the *Mitavadi* says that however much Miss Mayo may have been criticized, her book has helped to speed up social reform in India. Her exposures put the advocates of despicable usages in a very awkward position. They are afraid that there will be other Miss Mayos to expose them before the eyes of the world and get them reprimanded. So there were not many to support child marriage publicly. The great majority with which the Bill was passed is due chiefly to the sense of shame generated by her book. What a great service has Miss Mayo's book done to India! Victory to Miss Mayo! Victory to Mother India! . . . . The *Malayala Manorama* notes that the passing of this Bill in both branches of the Central Legislature is a most important event in the social history of India. It appreciates the support given by Government to this measure, but observes that the differentiation between the age of marriage and age of consent is meaningless. The paper points out in conclusion the necessity of introducing a similar law in Indian States. Referring to the Child Marriage Bill, the *Yuvalokam* says that it is not at all necessary to sacrifice Islamic social laws for the sake of man-made non-Islamic law, and to do so is very dangerous, and observes that the Government who have to-day encroached upon the liberty of Muslims, disregarding their law, might to-morrow disrespect Islamic law in a more serious matter. This is the cause of the general Muslim opposition.

ALMA-E, Madras, 14th Oct. 1929.

The *Alma-e* publishes an appeal by Muslim members of the Legislative Assembly to the Muhammadans to protest against the Child Marriage (Restraint) Act in which they say that it is a matter of life and death for the Muhammadans and exhort the community to convene protest meetings throughout India on the 1st November 1929.

KODAGU, Mercara, 18th Oct. 1929.

Anent the passing of the Child Marriage Bill into an Act, the *Kodagu* congratulates both the Government of India and the two Central Legislatures on their having passed this measure and thereby helped India to move onwards in the path of social progress in the direction of creating a sturdy and healthy progeny.

The Hindu Religious Endowments Amendment Bill.

37. Referring to Mr. B. Muniswami Nayudu's Hindu Religious Endowments Amendment Bill, the *Yogakshemam* remarks that not a little harm was caused and is being caused by this Act and that it is doubtful whether any law has caused more trouble and confusion in Kerala. Slight changes in such a law cannot be of any use. Moreover the present Bill will only give more power to the boards over uralans and matadhipathis. It thinks that the present definition of "excepted temples" is apparently beneficial to the people of Kerala but doubts whether it will prove the same in practice.

YOGAKSHEMAM, Trichur, 5th Oct. 1929.

The Malabar Tenancy Bill.

38. Expressing its satisfaction at the passing of the Malabar Tenancy Bill by the Madras Legislative Council recently, the *Swadesamitran* observes:—It cannot be said that, on account of this law, the tenancy question that has been hanging fire in Malabar for a long time has been settled in such a way that no trouble whatever will arise hereafter in that connection. It is likely that this law will give rise to more disputes than before. However, while the object of the janmis is quite contrary to that of the tenants, it is not possible either to come to an arrangement which would afford satisfaction to both the parties or to enact a law without any defect whatever. However, the present Bill will benefit both the parties. It is well known that the tenants in Malabar are paying higher rents at the present time and the main reason for this is only the existence between the janmis and the tenants of a class of people known as the kanamdars who do not do any work at all and are intent only on their profits. We hope that the reasonable rent which might be fixed hereafter in accordance with the Bill that has now been passed will be really reasonable. The provision in the present legislation, that the tenants should continue to pay the same rent as they are paying now for a period of 12 years from the date it comes into force, will prevent the tenants from enjoying till then the benefit of paying the reasonable rent which might be fixed in accordance with the present legislation. Besides, this provision will make a distinction between those who have already taken a lease of land and those who will take a lease of land hereafter. We do not think that the contention, that this has been done only in order to see that the income and expenditure of the janmis are not affected all on a sudden, is a proper explanation. Though the law now enacted will give room for both the janmis and tenants to feel dissatisfied, there is no doubt that it will effect a great change in the present situation. The *Tamil Nadu* observes:—The Malabar tenancy dispute seems to have been in existence for the past fifty years. The janmis want to get rid of the kanamdars and the latter are anxious to gain power by getting rid of the former. In the end, these two people join together and fleece the tenants. Such a situation has been in existence in Malabar for a long time. The janmis have been exercising the right of asking the tenants to quit the land at any moment. It may be stated that the law which has now been enacted has in a way relieved the tenants of this trouble. We commend the action of the Government in having come forward to settle, in a way, the dispute between the janmis and the tenants in Malabar. Though we do not consider the law which has now been enacted to be comprehensive, we hope that it will do away with several of the grievances of the tenants, check the cruelty practised by the janmis and greatly help to bring about a more peaceful situation in Malabar. The *Dravidan* expresses its satisfaction at the Malabar Tenancy Bill having been passed into law, and hopes that this Act will bring about peace in Malabar which was in a state of great confusion.

SWADESAMITRAN, Madras, 16th Oct. 1929; TAMIL NADU, Madras, 16th Oct. 1929; and DRAVIDAN, Madras, 16th Oct. 1929.

Referring to the passing of the Malabar Tenancy Bill by a large majority in the Legislative Council, the *Mathrubhumi* remarks that it is a matter for relief that at least now some sort of settlement has become possible of a question which has been long agitating the public of Malabar and creating serious troubles. It says that it is not the welfare of the great majority of the people that influenced the Government to introduce this legislation, and that their intention was only to pacify the tenants a little, with as little interference with the ancient rights of the janmis as possible. In these circumstances, it is but natural that this law is not a permanent or satisfactory settlement of this matter. Such a settlement will become possible only when people become so organized and powerful as to compel

MATHRUBHUMI, Calicut, 17th Oct. 1929; VASUMATI, Calicut, 18th Oct. 1929; YOGAKSHEMAM, Trichur, 19th Oct. 1929; SAMADARSI, Trivandrum, 19th Oct. 1929; NAVABHARATHI, Tiruvella, 18th Oct. 1929; and

SUDERSANAM, Trichur, 17th Oct. 1929.

the Government to act up to their will. However, the present Bill does some good to the tenants in the matter of rent and eviction. It is also hoped that if the tenants continue to work with greater organization and force, a more satisfactory settlement will be possible in the future. The *Vasumati* considers the Bill as passed by the Council to be very advantageous to the tenants and very harmful to the janmis of Malabar, and says that, when the Government themselves with a majority on their side are determined to harm the janmis and to help the kanamdars, the poor janmis can do nothing but endure it. The paper thinks that only a form has been made now and the substance that will appear in future will be fraught with many troubles. It calls upon the janmis throughout Malabar to organize themselves and work for their cause without delay. Under the heading, 'From the frying pan to the fire,' the *Yogakshemam* says that this Bill deprives the janmis of all their rights and observes that the Acting Governor who has been influenced by a desire to do something definite in the matter of the tenancy question during his short regimé, has really hurried the matter and that though His Excellency the Governor's intention be pure, the consequences thereof have come to be fatal, as lightning, to a large section of the people. The *Samadarsi* thinks that the present Bill is on the whole fairly satisfactory and though it may not be possible to say that all the existing difficulties are removed by this legislation, yet it marks an important stage in progress towards that end. The *Navabharathi* writes :— . . . It will be a mistake to imagine that this Bill is a suitable safeguard to the rights of the tenants simply because they supported it. They wanted to get some law in place of no law. The tenants will have some relief in that, it puts a boundary to the indefinite rights and powers of the janmis. . . . In its long leading article, the *Sudersanam* considers this legislation to be uncalled for, and highly mischievous. It will immediately bring about a depreciation in the value of janmam properties by 80 per cent without bestowing any corresponding advantage to kanamdars and others.

ANDHRA PATRIKA, Madras, 16th Oct. 1929.

The *Andhra Patrika* writes :— . . . The Malabar Tenancy Bill as carried out is not without defects nor will the grievances of the ryots be redressed completely thereby. However, the Government have shown their far-sightedness in having passed such a Bill at this juncture. . . . If on account of this Bill, the discontent prevalent among the ryots is removed to some extent at least, the well-being of the Malabar district will be secured at an early date.

QAUMI REPORT, Madras, 19th Oct. 1929.

Expressing satisfaction at the Malabar Tenancy Bill, the *Qaumi Report* says that the Bill will be a blessing to the poor cultivators, if the janmis do not create any mischief as they are likely to do, and suggests to janmi leaders to try to check any such mischief.

SWADESAMITRAN, Madras, 17th Oct. 1929.

The Bill to amend the Madras Local Boards Act.

39. Commenting on the Bill to amend the Madras Local Boards Act introduced by the Chief Minister, the *Swadesamitran* writes :—In addition to the few amendments of a progressive character and several alterations of a retrograde nature made in this Bill, which has been referred to a Select Committee, there are also several objectionable features in it. The restrictions imposed in the Bill on the panchayats and the conferring of power on them for levying cesses and especially a land-cess of $1\frac{1}{2}$ pies per rupee in addition to the cess of one anna per rupee levied by district boards are likely to affect the agriculturists very much. The agriculturists have been complaining that the burden of land tax is already unbearable and pressing for the enactment of a law to determine land revenue. If, under these circumstances, additional taxes are to be levied on them, their views should be ascertained. The motion that this Bill might be circulated presented a good opportunity for doing so; but it is highly regrettable that the Government rendered this impossible. It is indeed noteworthy that the present Bill provides for the abolition of the system of nomination, the securing of direct representation to a certain extent in district boards and the conferring of a right on local boards to elect their own presidents. But, several other changes proposed to be introduced by the Bill are highly objectionable in nature. The repealing of the Village Panchayats Act and bringing the panchayats within the purview of the Local Boards Act will not only curtail the functions of the panchayats to a great extent and mar their utility but will also prevent their development in

villages. The passing of a separate law for the panchayats and the appointment of a special officer to give effect to it helped to develop this movement rapidly in this Presidency; but, the conduct of the Government has been such as to make the people suspect that they were bestowing only a step-motherly attention on these institutions and that they did not evince a real interest in their progress. The transfer of the panchayats to the Collectors strengthened this suspicion, and the present move to repeal the law altogether and bring the panchayats within the purview of the Local Boards Act will practically confirm it. Though the Select Committee has been empowered to embody all the provisions of the Panchayats Act in the present Amendment Bill, we do not think that this arrangement will, under existing circumstances, help to develop the panchayat movement. Even the suggestion to dissolve the taluk boards and constitute circle boards for smaller areas is not, in our opinion, a satisfactory one. The reasons adduced in the Bill for introducing a quinquennial election are not such as can be approved. We do not think that it is desirable to hold an election only once in five years. We cannot also approve of the responsibility of conducting the election being transferred to other officials to be specified in the rules. We are afraid that the reservation of power by the Government to remove presidents or vice-presidents of local boards may lead to an abuse of power. It is no doubt a noteworthy point that the Select Committee is free to introduce a provision for depriving Collectors of all power of control over local boards. If the right of local self-government is to be really introduced, it is necessary to do away with this power of intervention of the Government. Several other amendments have to be made in the Local Boards Act of 1920. If the Minister had introduced a Bill modifying the whole Act, it would have been possible to introduce other necessary amendments. As the present is an amending Bill, we doubt if the Legislative Council has the power to amend other sections of the Act than those mentioned in the Bill. But, as the Minister has admitted the need for modifying the whole Act, we expect him to permit the amendment of other sections also.

The *Andhra Patrika* writes:—The Local Boards Act Amendment Bill was referred to a Select Committee. It would have been better if the public opinion had been sought on it in view of the many new points contained in the Bill. As fifty-two members have been appointed to the Committee, it will be very difficult to carry on the enquiry. It would have been better had the Legislative Council itself been converted into a Committee for the enquiry. . . If one fully equipped panchayat carries out all the village affairs, every village will be enabled to enjoy local self-government. . . . In order to introduce new principles, the Minister should have brought in a new Bill and made liberal provisions. Instead, the introduction of an amending Bill has necessitated worthless patchwork. . . . At this juncture when the life of the Legislative Council is about to cease, the passing of the Local Boards Act Amendment Bill hurriedly does not seem to give encouragement to local self-government. ANDHRA PATRIKA, Madras, 17th Oct. 1929.

The District Municipalities Amendment Bill.

40. The *Manorama* takes exception to the vesting of power in the Government for the removal of the chairman, to the withdrawal of power of the Council to record a no-confidence motion against the chairman, and to the special provision in the Bill for the nomination of Europeans and Anglo-Indians. It expresses agreement with other provisions and approves of the inclusion of women as candidates for election but points out that seats should be reserved for them as in the case of minority communities. MANORAMA, Calicut, 16th Oct. 1929.

The Andhra University Act Amendment Bill.

41. The *Andhra Patrika* writes:—We can understand from the Amendment Bill which was passed yesterday that those persons who separated the Ceded districts from the Andhra University had been hasty and had acted without far-sightedness. The Amendment Bill states that for five years to come the Andhra University itself should hold examinations and confer degrees on the students of the Ceded districts. When there is such a need, it will be the duty of the Government to introduce another Amendment Bill in the Legislative Council so as to make the Andhra University useful for the whole Andhra desa and to do away with the partition of Andhra (area). ANDHRA PATRIKA, Madras, 18th Oct. 19[illegible].

ANDHRA PATRIKA,
Madras,
25th Oct. 1929.

The Coastal Traffic Bill.

42. The *Andhra Patrika* writes:—The Coastal Traffic Bill was postponed until the coming session of the Legislative Assembly. It is unnecessary to state how the European merchants have tried to oppose this Bill. A sub-committee of the Imperial Conference has been appointed to enquire into the laws obtaining in the Empire and specially those relating to shipping. It is said that the Coastal Traffic Bill will be discussed at the meeting of the sub-committee. If the sub-committee were to resolve that such laws should not be enacted, the Imperial Conference would accept that resolution. Then it would be binding even on India. Though there is a representative of the Government of India in the sub-committee, the majority of the members therein will surely vote against the Coastal Traffic Bill. There is no hope that the representative of the Government of India will at least oppose it. This sub-committee will be indirectly useful in suppressing the Coastal Traffic Bill. As a result of this, the Indian Chamber of Commerce have sent a telegram to the Government of India requesting them to instruct the sub-committee not to discuss the Coastal Traffic Bill. How far the Government will comply with the request of the Indian Chamber of Commerce remains to be seen. It is very easy to understand how India is unable to improve its status in the present circumstances.

ERRATA.

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Page 1414, paragraph 8, margin, *for* 'Samadarsini' *read* 'Samadarsi'.
" 1415, line 4, after 'countries' *insert* 'they'.
" 1415 " 6, *for* 'Samadarsini' *read* 'Samadarsi'.
" 1416, paragraph 10, in the margin, *for* 'Rashtra Bandhu, Mangalore, th October 1929' *read* 'Rashtra Bandhu, Mangalore, 7th October 1929'.
" 1417 " 12, line 27, *for* 'and' *read* 'but'.

[Issued, on 30th October 1929.]